

*Groot (Hug.) 700. L. 18.*  
A  
2  
D E F E N C E  
O F T H E

# Catholick Faith

Concerning the  
Satisfaction of Christ.

Written originally  
By the Learned *HUGO GROTIUS*;

And now  
Translated by *W. H.*

A Work very necessary in these Times for  
the preventing of the Growth of *Socinianism*.

L O N D O N :

Printed for *Thomas Parkhurst* at the Bible and  
Three Crowns at the lower end of Cheshide near Mervors  
Chappel, and *Jonathan Robinson* at the Golden Lyon in  
St. Paul's Church-yard. 1692.

THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE

OF THE



---

---

TO THE  
RIGHT WORSHIPFUL  
Sir *CHARLES WOOSELEY*  
Knight and Baronet.

Much Honoured Sir,

**T**HE Translation of this worthy Labour of the great and famous *Grotius*, may boldly Claim the Honour of being Dedicated to your Patronage for many Causes. The Excellency of this Subject, being a Defence of one of the most Fundamental Articles of the Christian Faith, requires a Patron of Worth and Excellency ; and such a one (I may speak it without flattery) is your self, who are emi-

A 2                      nent

## *The Épistle Dedicatory.*

ment for Learning, and exemplary for Piety. Your Works that are published in the World, which are both greatly approved for their Piety, and justly admired for their Profundity, are an invincible Argument, how Greatness and Goodness are joyned together in you by a lovely Union. But there is also a peculiar Encouragement to Dedicate this Book to you, because you were the first that encouraged the Translation and Publication of this Work. And verily, if the seasonableness of a thing adds to its beauty, as *Solomon* hath testified, this Work hath found a fit time for its Impression. For at this time, that ἀρεσις ἀπωλείας, *damnable Heresie*, or *Heresie of Destruction*, as the word in the Original signifies, that Root of Bitterness, the hellish Error of wretched and blasphemous *Socinus*, who trampled under

## *The Epistle Dedicatory.*

under his Feet the Blood of *Jesus*,  
the Mediatour of the New Covenant,  
is now beginning to spread it self  
in *England*, and to infect whole  
Houses with a worse and more  
dangerous than any *Egyptian* Plague.  
If the Son of *Cræsus*, who had  
been dumb all his days before, was  
so wonderfully affected with the  
danger his Father's Life was in, that  
the bands of his Tongue, through  
the vehemency of Natural Affecti-  
on, were dissolved, so that he, that  
never spake before, suddainly cried  
out, *Kill not my Father King Cræ-*  
*sus*; how much more zealously may  
I, that have been a great while  
lurking in Darkness, as those that  
have been long dead, now appear  
in the Light against those Enemies  
of my Redeemer, who by their hor-  
rid Blasphemies are not ashamed to  
spit in the Face of my Lord *Jesus*  
with

### *The Epistle Dedicatory.*

with greater Impudence than ever did the Jews at his Crucifixion. I am very glad that my blessed Redeemer hath honoured me to be Instrumental for the Confutation of that filthy Error of *Socinianism*, which is as ready a way to Hell, as ever the Devil of Hell found out, since he was a Devil.

Methinks the very mention of the name of *Socinus*, may make the heart of a gracious Christian to rise with holy Indignation, and his hair to stand with amazement, that such a blasphemous Wretch could be found upon the Earth. How did this Blasphemer strive to vilifie the Blood of Christ Jesus, as if thereby our Sins had not been expiated, as if thereby no Satisfaction had been made to the Justice of the holy God, as if the Death and Sufferings of this Lamb of God had not taken a-  
way

*The Epistle Dedicatory.*

way the sins of the World, and had been no Propitiation for our sins. These wicked Blasphemies are thoroughly Confuted, both by invincible Arguments of sound Reason, and evident Testimonies of Scripture in this Learned Work of *Grotius*. God hath exhorted all Christians by the holy Apostle *Jude*, *ἠμαρτυρεῖν τῇ ἀπαξ παραδόσει τοῖς ἁγίοις πῖσι*, to contend vehemently, or to contend as men that are striving for the mastery, as the Original Word signifies, for the Faith that was once delivered to the Saints; therefore I may justly hope that this Work will be acceptable to all good Christians, into whose hands it shall come. And that your self, as you were the first Encourager of its Publication, will now also willingly Patronize its being published.

Worthy Sir, I recommend you  
to

*The Epistle Dedicatory.*

to the Grace of the Lord Jesus, and  
I beg of God that he may prolong  
your Life to the glory of his Name,  
and after you have passed the time  
of your Mortality, that an Entrance  
may be ministred to you abundant-  
ly into the Everlasting Kingdom of  
our Lord and Saviour Jesus Christ.  
I am

*Your much obliged*

*Servant,*

**W. H.**

(17) 1 A

---

A  
D E F E N C E  
O F T H E  
**Catholick Faith**

Concerning the  
**Satisfaction of Christ :**

A G A I N S T  
**FAUSTUS SOCINUS.**

---

Written by *Hugo Grotius.*

---

C H A P. I.

*The State of the Controversy is shewed,  
and the true Opinion is Explained  
in the Words of Scripture.*

**B**Efore we come to this Dispute, we  
will first set down that Opinion,  
which being taken out of Sacred  
Writings, the Church of Christ hath hither-

B

to

to defended with an unwavering Faith, that afterwards it may evidently appear, what is the difference between this and the Opinion of *Socinus*: Therefore we shall explain the same Opinion, bringing some Testimonies of Scripture, which because *Socinus* wrested to another Sense, by the way the true Interpretation of them shall be vindicated. Therefore the Catholick Opinion is thus: God being moved by his own Goodness to be signally beneficial unto us, but our sins standing in the way, which deserved Punishment, he appointed that Christ, being willing of his own free Love towards men, should suffer punishment for our sins by enduring very grievous Torments, and a bloody and ignominious Death, that without prejudice to the demonstration of the Divine Righteousness we should, by Faith Interposing, be delivered from the punishment of Eternal Death.

The first Efficient Cause of the Thing, whereof we treat, is God. *God gave his only begotten Son, that he that believeth in him should not perish*, John 3.16. *God spared not his own Son, but delivered him up for us all*, Rom. 8.32. *God laid upon Christ the sins of us all*, *Isai. 53.6*. *God made Christ sin*, 2 Cor. 5.21.

The



The former Cause that moved God is Mercy, or φιλανθρωπία, Love to Mankind. *So God loved the World, that he gave his Son,* John 3. 16. God commends his Love to us, that when we were yet sinners, Christ died for us, *Rom. 5. 10.*

The other Cause, which moved God, is our Sins deserving Punishment. *Christ was delivered for our sins,* Rom. 4. 25. Where διὰ is with an Accusative, which amongst the Authors of the Greek Tongue, Sacred and Profane, is a very usual sign of an impulsive Cause: As when it is said διὰ ταῦτα, *For these things the wrath of God comes upon the Children of Disobedience,* Eph. 5. 6. And as oft as that Phrase, propter peccata, for Sins, is joined to Sufferings, it admits no sense different from an impulsive Cause: *I will punish you seven times for your sins,* Levit. 26. 28. *For those Abominations the Lord God casts them out from your sight,* Deut. 18. 12. and in several other places of Scripture; neither is it any where other ways.

And that other Phrase, pro peccatis, for sins, hath the same force, as oft as it is join'd with *Sufferings.* Hitherto belong those, *Christ died ὑπὲρ ἁμαρτιῶν ἡμῶν for our sins,* 1 Cor. 15. 3. *Christ suffered once περὶ ἁμαρτιῶν for sins,*

## 4      A Defence of the

1 Pet. 3. 18. Christ gave himself *pro* redemption *propter* *hunc* for our sins, Gal. 1. 4. Christ offered a Sacrifice *propter* *omnium* for sins, Hebr. 10. 12. And yet in these places Socinus would have the final Cause, and not the impulsive to be denoted. Yea, which is more, he adds, That by the word (*pro*) *propter*, and the Greek word *propter* (*for*) there was never an impulsive Cause declared, but always a final. Many places do evince that this latter, on which Socinus relies, is not true: For *propter* and *propter* use to signify no less the impulsive Cause, than the final Cause. The Gentiles are said to praise God *propter* *idcirco* for Mercy, Rom. 15. 9. *that* thanks may be given on our behalf *propter* *in* *propter*, saith Paul, 2 Cor. 1. 11. *propter* *in* *propter* for you, Eph. 1. 16. and *propter* *propter*, Eph. 5. 20. We pray *propter* *propter* for Christ's sake, 2 Cor. 5. 21. Great is my glorying *propter* *in* *propter* on your behalf, 2 Cor. 7. 4. and 9. 21. and 12. 5. Strives *propter* *propter* for Christ, 2 Cor. 12. 10. I give thanks to God *propter* *in* *propter* for you, 1 Cor. 1. 4. God will rebuke the wicked *propter* *propter* *propter* *propter* for all their ungodly Deeds, Jude 15. So also the Latines say, *Pro beneficiis gratias agere aut reddere*, to give or render thanks for benefits, as Cicero doth very often. The same said, *Ulcisci pro iniuriis*,

*juris*, To revenge for Injuries; *Pro magnitudine sceleris penas persolvere*, To suffer punishment for the greatness of the Crime; *Supplicia pro maleficiis metuere*, To fear punishments for evil Deeds. As *Plautus*, *Castigare pro commerita noxia*, To chastise for a deserving Crime. And *Terentius*; *Pro dictis & factis ulcisci*, To take vengeance for Words and Deeds. In all these places (*pro*) signifies not the final Cause, but the impulsive. So also when Christ is said, *pro peccatis passus aut mortuus*, to have suffered or died for sins; the Matter it self suffers not the final Cause to be understood (as *Socinus* would have it;) for because there is a twofold End, τέλος ὃν & τέλος εἰς, The End to whom, and the End for whom. As the End to whom the Medicine is made, is the diseas'd Man, the End for the sake whereof is Health, and neither of them agree to sin: For whether you say with *Socinus*, that it is the end of Christ's Death, that we should be drawn back, or removed from our sins, or whether also that we may obtain the remission of sins, (that we may omit that this End, according to his opinion could not be attributed unto Death, but very remotely) neither of them can be expressed by these words, *propter peccata*,

for sins, or, *pro peccatis*, for sins: for the End to whom will be Man; but the End for what, is not for sins, but for that which is most contrary to sins, the destruction or remission of sins. Who ever said a Drug (or Medicine) was taken for Death, that is, to prevent Death? But it is therefore said to be taken for the Disease, because the Disease drives us thitherto. It follows, therefore, that the impulsive Cause should be understood here. Wherefore when also the Particle [*Min*] amongst the Hebrews denoted the Antecedent or impulsive Cause, as *Psal.* 38. 9. and elsewhere often; that place of *Isai.* 53. 5. cannot be translated better and more agreeably to other Scriptures than, *Dolore afficitur ob defectiones nostras; atteritur ob iniquitates nostras*: he is afflicted for our faults; he is bruised for our iniquities. And that *Romans* 6. 10. τῆ ἀμαρτίας ἀπέθανεν, died unto sin, what other thing can it signifie, but *Mortuus est ob peccatum*, he died for sin?

But the impulsive Cause, though it may be manifold, yet in this place it must be taken for meritorious; for the Discourse is of Punishment, as we shall presently shew. Now sins are the cause of punishment no otherways than by way of merit. Neither  
can

can it be shewed that these words *ab peccata*, for sins, or *propter peccata*, for sins, are any otherways taken in the holy Scriptures, than in this signification of Merit, especially when they are joined with Sufferings. That place doth not prove the contrary *I Kings 14. 16. God will deliver Israel for the sins of Jeroboam*: for the sins of *Jeroboam* in that place signifie the kind it self of the sin, to wit, *Idolatry*, unto which *Jeroboam* stirred up the People: for the following words make that evident; *quibus peccavit, & quibus peccare fecit Israel*, which he sinned, and which he made *Israel* to sin. For this is the truer Interpretation, than that brought by *Socinus*, *Qui peccavit & qui peccare fecit Israel*, Who sinned, and who made *Israel* to sin. Therefore those sins, whereof *Jeroboam* was the Author, and the People the Followers, deserved that Punishment of being delivered up. Though I may also mention, that Sacred Writings do testify, that the followers of other mens sins are justly punished, not only for their own, but also for other mens sins; which is so evident, that *Socinus* himself is compelled to confess, that a man may be punished for other mens sins, if he is partaker of the Crime. But that

place of *Psalms* 39. 12. which *Socinus* citeth, makes evidently against him; *In increpationibus propter iniquitatem corripuisti aliquem, & liquesce fecisti ut tinea desiderium ejus*; With rebukes thou hast corrected man for iniquity, and hast made his beauty to consume like a Moth; that is, If thou would'st punish a man as much as his sin deserves, verily that man's life would not be worth the enjoying of it: for by this Argument he endeavours to move God to pity. As elsewhere; *If thou mark iniquities*, (that is, if thou strictly requirest punishment for them) *who shall stand or endure?* *Psal.* 130. 3. Therefore that remains unshaken, that the Phrase *ob peccata*, for sins, doth denote the Impulsive Cause, and indeed the Meritorious: for that *Socinus* somewhere seeks this way of escape, that he says, It is sufficient for the truth of this Phrase, that any kind of occasion be signified. First, That is contrary to his Position, in which he had said that the word (*pro*) for, was never referred to an Impulsive Cause, but always to a Final Cause, because an Occasion is no way a Final Cause; but if it deserves to be called a Cause, it ought to be referred to an Impulsive. Moreover, both the Custom of

Scripture

Scripture and Usual Speech, doth clearly confute such an Exposition of the words, *pro peccatis*, for sins, and *ob peccata*, for sins. Hence it may be understood how erroneously Socinus denies, That there may be found an Antecedent Cause of the Death of Christ, besides the Will of God and Christ. Which is manifestly contrary to the saying of Paul, *If there is righteousness by the Law, then Christ died  $\delta\alpha\epsilon\alpha\nu$  in vain*, Gal. 2. 21. where the word  $\delta\alpha\epsilon\alpha\nu$ , *in vain*, by the acknowledgment of Socinus, signifies *without Cause*: but there should have been added, *without an Antecedent Cause*; which is the original and most frequent signification of this word. The original of it is from the word  $\delta\alpha\epsilon\alpha$ , which signifies a Gift, that is, such a Gift as hath not an Antecedent Cause of Right: whence it began to be translated also to other things, in which the Antecedent Cause is not found. So David, Psalm 25. 19. speaking of his Enemies, says, *They hated me [himam]  $\delta\epsilon$   $\nu\alpha\tau\epsilon$* , that is, when I had given them no Causes of hatred. Which Christ applying to himself, John 15. 25. says, *They hated me  $\delta\alpha\epsilon\tau\alpha\nu$  without a cause*, just in the same signification. The place of Paul it self, of which we are treating, suffers not another Cause than



than an Antecedent to be understood. For the Cause which *Socinus* deviseth, to wit, That they, who mend their lives, should be assured of the pardon of their sins, this Final Cause appertains unto the Preaching, and the Resurrection, but not to Death: which when *Socinus* saw, here he would have Christ understood by the name of Death, and also that Preaching and the Resurrection are included; both wrestingly and contrary to the mind of *Paul*: for *Paul* denying that Christ *died for all*, signifies that there is some peculiar Cause, which should belong to the Death of Christ; for otherways he could have preached for a certain Cause, and for a certain Cause have received a Reward, (for according to *Socinus* the Resurrection is only referred hither) and not have died. Moreover, that *Paul* had a peculiar respect to the Death of Christ, that which goes before makes it sufficiently evident, *who gave himself for me*; for that Giving every where in the Scripture signifies Death. And *Paul* calling this same thing *the Grace of God*, denies that that is despised or rejected by him, and immediately gives a Reason; *For if righteousness came by the Law, Christ then died in vain*: signifying by the contrary, that  
this



this is the peculiar Cause, why Christ gave himself, and died, because we by the Law were not just, but guilty of punishment; therefore our ἀνομία iniquity is the Antecedent Cause of the Death of Christ. The other Efficient Cause is Christ himself, and that a willing Cause. *I lay down my life*, saith Christ; *no man taketh it from me; but I lay it down of my self*, John 10. 18. *Christ gave himself for us, for the Church*, Gal. 2. 20. Eph. 5. 2. and 5. 25.

The Cause that moved Christ was his φιλανθρωπία Love to Mankind. *This is*, saith he, *my Command, that ye love one another, as I loved you. Greater love than this hath no man, that a man should lay down his life for his Friends. Ye are my Friends*, John 15. 13. *In the Faith of the Son of God that loved me, and gave himself for me*, Gal. 2. 20. *Who loved us, and washed us from our sins in his blood*, Apoc. 1. 5. *Christ loved us, and gave himself for us an Oblation*, Eph. 5. 2. *Christ loved the Church, and gave himself for her*, Eph. 5. 25.

The Matter is both the Torment going before Death, and chiefly Death it self. *Isaiab* calleth Torments by a pathological name *baburab, a Wound*, *Isai. 53. 5.* And *1 Pet. 2. 24.* calls them μώλωπα *stripes*. Therefore we also  
see

See mention made of the Cross, where this Argument is handled. *He reconciled both to God by the Cross; Ephes. 2. 16. Having made peace by the blood of the Cross; 1 Col. 1. 20.* Neither should only those Corporal pains be understood by the name of Torments; but chiefly those very grievous Sufferings of Mind; which the Evangelists signify by the words *ἰσχυρῶς, ἰσχυρῶς, ἰσχυρῶς*, to be sorrowful, to be astonished, to be heavy: in respect of which chiefly Christ cried out, that he was forsaken of God.

The other part of the Matter, Death itself, is urged in many places: *I lay down my life, John 10. 18. He reconciled us by Death; Coloss. 1. 20. Deathworking between, for the Redemption of Transgressions, Hebr. 9. 15.* This Death in the holy Scriptures is considered chiefly with two qualities, as Bloody, and as Ignominious. That quality of bloody Death is denoted by the word *Blood*. *This is the Blood of the New Covenant, which is poured forth for many, for the remission of sins, Match. 26. 28. Luke 22. 20. God purchased the Church with his own blood, Acts 20. 28. God hath appointed Christ for a Propitiation by Faith in his blood, Rom. 3. 25. Justified in his Blood.*

Rom.

Rom. 5. 9. We have redemption by his Blood,  
 the remission of sins, Eph. 1. 7. *That some-  
 times were afar off, are made near by the  
 Blood of Christ, for he is our peace,* Eph. 2.  
 13. *We have redemption by his Blood,* Col.  
 1. 14. *Having made peace by the Blood of  
 the Cross,* Col. 1. 14. *Not by the Blood of  
 Bullock Goats, but by his own Blood he en-  
 tered into the holy place, having obtained eter-  
 nal redemption,* Hebr. 10. 12. *Without shed-  
 ding of Blood there is no remission,* Hebr. 10.  
 21. *We are come to the Blood of sprinkling,  
 that speaketh better things than that of Abel,*  
 Hebr. 12. 24. *According to the purification  
 of the Blood of Jesus Christ,* 1 Pet. 1. 2.  
*The Blood of Jesus Christ cleanseth us from  
 all sin,* 1 John 1. 7. *Christ washed us from  
 our sins in his Blood,* Apocal. 1. 5. But the  
 other quality of an Ignominious Death is  
 signified by the very Name of the Cross:  
 for in that very punishment there is great  
 ignominy: whence it is said, *He suffered  
 the Cross having despised the shame,* Hebr. 12.  
 And by the name of Contempt, which Isaiah  
 used, *Isai. 53. 3.* Here by the by it may  
 be observed, That not only in the places  
 now alledged, and others like them, that  
 discuss only or chiefly treat of the remissi-  
 on of sins, there is mention made of  
 Death.

Death, Cross, Blood ; but that in very many places the Apostles did profess they *knew nothing, they taught nothing but Christ and him crucified*, 1 Cor. 1. 23. and 2. 2. and that therefore the Gospel it self is by them called *the Word of the Cross*, 1 Cor. 1. 12. Moreover, Christ appointed the Sacred Sacrament of his Supper not peculiarly for a Commemoration of his Life or Resurrection, but of his Death and the shedding of his Blood, 1 Cor. 11. 26. Which things having been so often repeated, do manifestly shew, that some proper and peculiar Effect should be attributed unto this Death and Blood; which *Socinus* cannot do; For the whole Life of Christ gave an Example of Holiness, more than his Death it self, which was compleated in a short time. But the Confirmation of that Promise of *Celestial Life*, consists properly in the Resurrection of Christ, unto which Death is only as a way. So that the Scripture looking towards this, should have made mention of the Resurrection, not of Death; verily not so often, and with Marks of Emphasis adjoined. *Socinus* himself, *lib. 1. cap. 3.* endeavouring to shew that the way of Salvation was confirmed by the Effusion of Blood, when he had  
taken

taken away the true Cause, which we defend, could not substitute any other probable Cause of that Confirmation; neither could he bring any other true Difference, why that ought to be attributed to the Death of Christ only, and not to the Death of other Martyrs also. Neither can *Soci-nus* ever explain how Christ obliged God to us, (which he himself grants to be true in some sense) if God hath promised nothing for the shedding of Blood.

The Form is the suffering of Punishment for our Sins; which *Socinus*, *lib. 3. cap. 9.* and *lib. 2. cap. 4.* stily denies. Wherefore we will briefly prove this very thing. The Hebrews, that they may signify that which the Latins call *pœnas pendere*, to suffer punishment, they have no phrase more usual than this, *ferre peccatum*, to bear sin. Like unto which is an expression of the Latins, *lucre delicta*, to suffer sins, that is, the punishment of sins. If any do not discover the Blasphemer, he *feret peccatum* shall bear his sin, *Lev. 5. 1.* *Qui nuditatem Sororis sue retexit, peccatum suum fert* : He that hath uncovered his Sisters nakedness, let him bear his sin, *Lev. 20. 17.* So Expiatory Sacrifices are said to bear the Iniquities of them that offer them, *Lev. 10. 17.*  
because

because their Blood is for the *soul of man*, Lev. 17. 11. Neither only conjunctly, but also separately, these words are found in the same sense. So βασιλευ το χριμα, to bear Judgment, is said Gal. 5. 10. *Ferre ob peccata*, to bear for sins, Ezech. 18. 20. And sin is said to overtake a man, that is, the punishment of sin. And by the same phrase *Peter* said, Christ carried up our sins in his Body unto the Cross, 1 Pet. 2. 24. He could have said, ηνεγε he carried; but because he would also signify his ascent up to the Cross, therefore he said ανεγε, he carried up, that is, he carried up in going, which doth diminish nothing from the said phrase, but adds something to it; therefore the Syrian translated it, *portavit & ascendere fecit*, he carried and made to ascend. *Socinus*, that he may weaken the strength of this place, first says ανεγε signifies he took away; but contrary to the nature and use of the word: for neither doth the particle ανα suffer that interpretation, neither hath any Greek Author so used that word. Also in the *New Testament* it no where occurs in that signification; but it signifies either to carry up, *Luke 24. 51.* or to lead up, *Matth. 17. Mark 9. 2.* And because the Sacrifices were carried in-  
to

to an upper place, that is, into an Altar, therefore they also are said ἀναφέρειν *to be carried up*, Hebr. 2. 27. James 2. 21. Whence also Christ himself is said ἀνέβηκει *to have carried up himself*, Hebr. 7. 27. and we are said ἀναφέρειν *to carry up Praises or spiritual Sacrifices*, Hebr. 13. 15. And 1 Pet. 2. 24. Socinus cites one place only, Hebr. 9. 28. where he would have ἀνέβηκει ἀμαρτίας *to carry up sins*, to be nothing else but to take away; but without Cause, and without Example, and the sense of the place not requiring it: For the two Comings of Christ are opposed the one against the other; the former, in which he did *bear our sins*, the other, in which he is to come *χωρὶς ἀμαρτίας without sin*; that is, not loaded, not burdened with any sins, but set at liberty, and freed from them. But these are not ἀντίστοιχα opposite, to be *χωρὶς ἀμαρτίας without sin*, and *peccata auferre*, to take away sins, but to be *χωρὶς ἀμαρτίας without sin*, and *peccatis oneratum esse*, to be burdened with sins. Whence it appears, that in that place to the *Hebrews* also, ἀνέβηκει is either to *carry up*, to wit, unto the Cross, as in the place of *Peter*, (and that appositely, for here also is an allusion to Sacrifices, but the Cross was as

an Altar;) or simply to suffer, as in *Thucydides*, *κινδύνος ἀναπέσειν*, to suffer dangers. Therefore *ἀναπέσειν* signifies *ferre*, to bear, not *auferre*, to take away: which the Text of *Peter* it self proves. For the Discourse is not concerning any Benefit of Christ, but concerning his great Patience, which is shewed, not by *taking away*, but by *suffering*. That *Socinus* adds, That with this sense whereby Christ is said to *bear our sins*, that which follows doth not rightly enough cohere, it is said without cause; for *Peter* doth manifestly declare, That Christ did so *bear our sins*, that he might *deliver us also from punishment*; whence he presently adds, *By his wounds ye are made whole*: But these cohere very well together: If Christ underwent such hard things, that he might obtain the pardon of sins, verily ye that have obtained it, ought to beware of sins in time to come. God hath given to us, that being freed from the *hand of our Enemies*, we should *serve him in all holiness and righteousness*, Luke 1. 74. *Behold! thou art made whole, sin no more*, John 5. 14. *Ye are bought with a price, glorify therefore God in your Body*, 1 Cor. 7. 20. Neither doth *Paul* any other thing in the Seventh, and following



ing Chapters to the *Romans*, but shew that we ought to be stirred up by the great Benefits of God and Christ, to live holily; like unto that place of *Peter* (yea whither *Peter* certainly had an eye, as it also appears by the words following, *Ye were healed by his stripes*) is that of *Isai. 53. 11. My righteous Servant shall justify many, and shall bear their sins*: In Hebrew it is [*Ve avonotam hou jisbal.*]

Now the word [*avon*] signifies *Iniquity*, and also the *punishment of Iniquity*, as *2 Kings 7. 9.* but the word [*sabal*] signifies *to bear* or *sustain*; and as oft as *to bear* is put with the name of *sin*, or *iniquity*, that in every Tongue, and especially in Hebraism, signifies *to bear punishment*: For indeed [*nasha*] sometimes signifies *to take away*; but [*sabal*] signifies not so: therefore here apparently Christ is said, *that he will bear the punishment of them that are justified*. This Phrase admits of no other Interpretation: neither doth it hinder that this *bearing of iniquity* seems to be put by the Prophet after death; for it is verily after death, not in time, but in order, as the Effect, the Cause existing together with it. But *Socinus* says that this word [*sabal*] being joined to *sin*, doth not always include some

imputation, but that it is enough if it signify a man's being afflicted upon any occasion of another man's deed : He proves that by no Example ; neither doth the Holy Scriptures speak so at any time. Yea also Greek and Latin Authors, when they use that Phrase, do always include imputation. *Socinus*, for the confirming of this Exception, cites a place of *Jeremiah*, which is thus : *Our Fathers sinned, and are not, and we bear their punishment* : neither doth he suffer here any imputation to be understood. But by what Argument doth he prove that that Phrase signifies another thing here, than in all other places where it is put ? *Socinus* himself is compelled to confess, that as oft as the Sons follow their Fathers footsteps, not only their own, but their Fathers sins are imputed unto them : for the Word of God is evident, *Exod. 20. 5*. But that those, concerning whom *Jeremiah* speaks, were like their Fathers, that makes it evident, which follows in the *Prophet. Wo to us that we have sinned*, verse 16. Neither is this different from the intent of *Jeremiah* : for, that he may aggravate the Misery of those that then lived, he saith, That the punishment both of their own, and their Ancestors sins,  
redounds

redounds upon them : and that therefore the lot of their Fathers was much better than their lot, who being alike guilty, were yet taken out of life, before that those very bitter punishments heaped up, as if it were in the Treasure of Divine Wrath, were at length poured forth together. But though the signification of these words, *ferre peccata*, to bear sins, were ambiguous in Sacred Writings, yet both in this place of *Isaiah*, and in that of *Peter*, the joint mention of the Sufferings of Christ, and our Deliverance, would make the Interpretation certain. For *to bear sins by suffering*, and so, that others may be delivered from them, cannot signify another thing, but the undertaking of anothers punishment. And in the same *Isaiah*, vers. 6. and 7. it is; *God cast, or laid on him the punishment of us all : he is punished, and he is afflicted.* Here *Socinus* moves every stone that he may wrest the genuine sense from the words ; and deviseth a new Interpretation : *God did by him, or with him, go against the iniquity of us all.* But the Hebrew word doth manifestly contradict. [*Hiphgiab*] being of that Conjunction which signifies not a single, but twofold Action : wherefore seeing [*Phaga*] properly signifies

to go against. it follows that [*Hiphgiah*] signifies *he made to go against*, and by Metaphor he deprecated, because a person that deprecates, doth as it were interpose his Prayers. To deprecate here hath not place: for then God should be said to have deprecated for Christ; for that is the signification of this word, the Particle (*Beth*) following, *Jer. 15. 11.* Neither doth *fecit deprecari*, he made to deprecate, agree here, both because [*bo*] on him, follows, when otherways it ought to have been said, *He made him deprecate*: and also because all things that next go before, and follow, pertain to Affliction, not to Deprecation. Therefore these words do not bear another sense but this; God did make the sins of us all *occurrere illi*, to go against him; that is, *impegit, incussit*, he inflicted, or he did cast upon him: Sin is required, *exigitur peccatum*, (that is, according to Scripture phrase) the punishment of sin. *Et ipse affligitur*, and he is afflicted.

Here *Socinus* objects unto us that place of *Lev. 16. 21, and 22.* where sins are said to be put upon the Goat of Atonement, and the Goat himself is said to carry the sins of the people into a waste Wilderneß. For he thought that nothing is more manifest, than

than that it could in no ways be said that this Goat suffered punishment for the sins of the People: which, by what right he takes upon him, I see not. For verily Punishment taken in the general, befalls Beasts also. *The blood of all your Souls will I require: Of every Beast will I require it*, Gen. 9. 5. *When an Ox shall push a Man or a Woman that he die, let that Ox be stoned*, Exod. 21. 28. *If any man lie with a Beast, let him be put to death, also slay the Beast it self*, Lev. 20. 15. *The Earth was cursed with a Deluge for man's sake*, Gen. 8. 21. *The Creature was subject to vanity*, Rom. 8. 20. Neither is there Cause, why Socinus should object that this ἀποπομπῆς Scape-Goat did not use to be killed; but that the shedding of blood, or death, was required for the remission of sins: For though the Scripture doth not expressly declare, that that very Goat was thrown headlong from a high place in the Wilderness, and so slain, the Hebrew Interpreters agree about it; which though it were not so, yet what other thing did that driving into a waste Wilderness threaten, but a death, not at all natural, either of hunger, or the tearings of wild Beasts? Also the word [*Nagash*] is to be marked in *Isaiab*; for it is very cer-

tain that [*Nagash*] *Schin* having a point in the left-horn, doth properly signify *exigere*, to require, as appears 2 *Kings* 23. 35. *Zach.* 9. 8. but metaphorically is taken for *opprimere*, to oppress, therefore the Passive [*Nagash*] is either *opprimitur*, he is oppressed, or *exigitur*, he is required. *Opprimitur*, he is oppressed, hath no place here, because it follows in the same [*vehou*] Sentence, & *ipse affligitur*, and he is afflicted: whence it appears that this Verb is referred to another Noun, than that unto which the word *affligitur*, he is afflicted, is applied. Therefore it remaineth that that word should be taken properly, that it may signify *exigitur*, is required, and may be referred to the Noun immediately going before. Now to require sin, is, or can be nothing else but to require the punishment of sin; therefore the requiring of Punishment, and Christ's Affliction, are joined together.

There went before in the same Prophet, these words; *The Chastisement of our peace was laid upon him, and by his stripes we are healed.* In the Hebrew *Chastisement* is called [*Musar*] which word signifieth not every *Affliction*, but that which hath a relation to Punishment, whether it is παρδειγματι-κη, exemplary, or νουθετικη, admonitory only,

only ; by which words of old *Taurus* the Philosopher did aptly distinguish the *kinds* of Punishment. And thence it came to pass, that any *ὑπερέτιμα* admonition, *per ὑπερέτιμα*, by the figure *Catackresis*, was signified by the word [*Musar.*] But becaule the signification of *ὑπερέτιμα*, *rebuke*, hath no place in Christ, especially seeing the discourse is concerning Afflictions, including Death, it remains that we should understand Affliction, that hath joined together with it *παράδεισμα*, *exemplary punishment*; for the use of that Hebrew word, is not found separated from all respect unto a fault. But here, if by the subject matter we understand the good of Impunity, it will appear that Christ's Punishment, and our Impunity, are very well opposed the one against the other : Though nothing hinders Reconciliation to be understood by the name of Peace, though there was no mention made of Enmity, which the matter it self, and the following words of the Prophet do abundantly declare to have went before. For neither did the Angels make mention of Enmity, when they proclaimed, that *Peace was to come upon the Earth*, Luke 2. 14. nor the Apostle, when he said, *We have peace with God*, Rom. 5. 1. And

And as the Hebrews put *Sin* for *Punishment*, as it appears, besides other places now alledged, *Zachar.* 14. 19. and *Gen.* 4. 13. so also the same call him *sin*, who suffers the punishment; as also the Latines take *piaculum* both for the Crime, and also for him that suffers the punishment of the Crime. Whence it is, that instead of *peccatum*, *sin*, the Scripture calls the *Piacular Host*, or *Propitiatory Sacrifice*, *Sin*, *Lev.* 4. 29. and 5. 6. Therefore *Isaiah* following this form of Speech, said concerning Christ, [*Tashim asham naphsho*] he made his Soul *sin*; that is, he made his Soul obnoxious to the punishment of *sin*. Neither did *Paul* speak otherways, *For God made him, that knew no sin, to become sin, that we might be the righteousness of God in him*, 2 *Cor.* 5. 2. It appears in the words of *Paul*, that in both Members the Adjunct is taken for the Subject. *Socinus*, that he may invalidate the authority of that place of *Paul*, by the word *sin*, would have to be understood, a man supposed by men to be a sinner: First without Example; for no where is the Hebrew or Greek word so taken. Moreover, *Paul* attributes this Action to God, that he made Christ *sin*: But yet that the Jews and others did  
 judge



judge of Christ, as if he had been a wicked and flagitious man, God is in no ways the Author of that thing: yea, on the contrary, by a Voice from Heaven, and by working Miracles, he did that which made the Innocency of Christ manifest unto all men. Moreover, that new Interpretation of *Socinus*, can in no ways agree to the words of *Isaiab*; which contain the like Phrase; for that which *Paul* said God did, *Isaiab* attributes the same to Christ, to wit, *that he made his soul sin*, or, *that he made himself sin*. Moreover, *Paul* opposeth *sin* and *righteousness*. *We are made the righteousness of God*; that is, we are justified, or delivered from Divine punishment: but *Christ*, that that might come to pass, *was made sin*; that is, he suffered Divine punishment. There is also another Antithesis to be observed in these same words of *Paul*: for *God made him that knew no sin*, that is, who deserved no punishment, *to become sin*; that is, he would have him suffer punishment: Christ was innocent, not only towards the Humane, but also the Divine Law. Therefore the force of the opposition requires that he should also have suffered the punishment of the Divine Law. Moreover,  
it

it is a thing that daily comes to pass, that the Innocent are evil entreated by the Wicked: but here the Apostle observes some excellent thing. And what other thing can this be, but that God laid punishment on him that deserved it not. Not unlike those former places is that of *Paul* to the *Galatians* 3. 13. *Christ redeemed us from the Curse of the Law, being made a Curse for us: for it is written, Cursed is he that hangeth on a Tree; that the Blessing of Abraham in Christ Jesus might come unto the Gentiles.* Here we have the less difficulty in understanding the sense of *Paul's* words, when he says, *Christ was made κατάρα*, that is, a *Curse*, or *Execration*, because he himself interprets himself, and alleges *Moses* the Author of his saying, he shews that by *κατάρα*, a *Curse*, he understands *ἐπικατάρατος*, *Accursed*. And *ἐπικατάρατος*, *Paul* himself being Interpreter, is, *he that is ἐνὸς κατάρα*, under the *Curse*. *Execration*, saith *Socinus*, in this place is the very punishment of *Execration*: which is true. For *κατάρα*, a *Curse*, in many places signifies the punishment proceeding from the sanction of the Law, 2 *Pet.* 2. 14. *Matth.* 25. 41. And here the mention of the Law being added, forbids the *Curse* to be

be otherways taken. And the same *Soci-  
nus* confesseth, *That this ἡ κατάρα, Curse,*  
*was in Christ the Croſs it ſelf.* Therefore  
the Croſs of Chriſt ſignifies puniſhment,  
and that is it, which we ſay. Perhaps *So-  
cinus* will grant, that the Croſs was a pu-  
niſhment, becauſe it was laid upon Chriſt  
by *Pilate* the Judge in way of a puniſh-  
ment: But this doth not contain all that  
*Paul* ſaid. For, that he may prove, that  
Chriſt was made liable to puniſhment, he  
cites *Moses* openly, ſaying, *That thoſe who*  
*are hanged* (to wit, according to the Law  
of God) *are ἑτιματάτοι τῷ Θεῷ,*  
*Accuſed of God.* Wherefore the ſame  
word alſo is to be ſupplied in *Paul*, citing  
*Moses*, and referring theſe words to Chriſt:  
as if he had ſaid, *That Chriſt was made*  
*τῷ Θεῷ ἑτιματάτος, Accuſed of God:*  
that is, liable to the puniſhment inflicted  
by God, and that very ignominious. For  
the Apoſtles, when they refer the Paſſion  
of Chriſt to our uſes, they do not therein  
look at the deeds of men, but at the fact  
of God himſelf; as is manifeſt by many  
places before mentioned.

To all theſe things this alſo may be ad-  
ded, That Death it ſelf, that is the deſtru-  
ction of that perſon, which is made up of

a Body and Soul, inasmuch as it is inflicted by God, hath always some signification of punishment: Not that God hath no power otherways to inflict it upon man, (for he is Lord of the Creature) but because it seemed good otherways to his Goodness.

That the state of this peculiar Controversy may be rightly understood; we deny not, that Man, when he was created, was *χονδός*, *earthly*, who had a certain vital strength, but not a life-giving strength, as *Paul* teacheth us, *1 Cor. 15. 45, 46.* and therefore that was the Condition of the Body, that it would have perished, unless God sustained it; yet we contend, that by the decree of God, he was not to die, if he had continued in Innocency. The nobleness and eminency of that Creature proveth this, as being the only Creature that is said to be *made after the Image of God*, that is, endued with a Mind and Free-will, which is the Foundation of his Dominion over other Creatures; for he cannot be Lord of other things, who is not Lord of his own Actions. Therefore this Excellency above other Creatures, is an Argument, that something more than a Temporal use was regarded in the Creation  
of

of Man. And now what is more clear than that Divine Word? *If thou eatest, thou shalt die.* Here the Discourse is concerning the Act of Death, whether it was to be violent, or without violence. Therefore Death it self would not have happened unto Man, unless the Condition of Sin had been. No less clear and general is that of *Paul, The wages, that is, the punishment of sin, is death*, Rom. 6. 23. Before, he had said, *By sin came death, and so death passed upon all men.* All men, saith he, therefore he treats of the common event of all Mankind. *Therefore by man*, that is, by human fact, *came death; and by man came the resurrection of the dead.* *As in Adam all die*, (as many as die) *so in Christ all shall be made alive*, (as many as shall be made alive) 1 Cor. 15. 21, 22. Who reading these very words, sees not that this saying to the *Corinthians* is exactly answerable to that to the *Romans*? Therefore the Discourse is concerning Death, that is common to the Posterity of *Adam*, and from which they do rise again, which rise again. Wherefore also this place being compared with that to the *Romans*, we say the Discourse is here concerning *Adam* a sinner: for what he said here by man, there he said

said by sin. The Animal Condition of *Adam* is discoursed upon in Twenty Verses, and more, by the Apostle, on a very different occasion : for here Death is opposed to the Resurrection ; but there the Qualities of the Body, at the first created, and afterwards raised again, are compared with one another : of which, that had joined with a natural possibility of dying, by the bounty of God, a possibility also of living : but this shall so have life in it self, that it shall be without any natural possibility of dying.

Here I cannot omit the adding of an excellent place of the very excellent Writer of the Book of *Wisdom*, which though it is not in the Hebrew Canon, yet it hath a venerable Antiquity, and was always had in estimation among Christians. *So then* saith he, Ὁ Θεὸς θάνατον ἐκ ἐποίησε. ἐδὲ τέρπειαι ἐπ' ἀπωλεία ζώντων. ἔκτισε γὰρ εἰς τὸ <sup>εἶ</sup> πᾶντα, καὶ σωτήριοι αἱ γενέσεις τῶ κόσμου, καὶ ἐπ' ἐσιν ἐν αὐταῖς φάρμακον ὀλέθρου, ἐδὲ αὖτε βασίλειον ὅτι γῆς. δικαιοσύνη δὲ ἀθανάτος ὄσιν. Ἀσθεῖς δὲ παῖς χερσὶ καὶ τοῖς λόγοις παρεκάλεισάν το αὐτὸν φίλον ἡγησάμενοι αὐτὸν ἐτακήσαν, καὶ σιῶσιν ἐν αὐτῷ πρὸς αὐτὸν ὅτι ἀξιοὶ εἰσι τῆς ἐκείνου μερίδος <sup>εἶ</sup> 1. 13. And next ; Ὁ Θεὸς ἔκτισε τὸν ἄνθρωπον

Ὁρῶντων ὅτι ἀφάρτοις καὶ εἰκονὰς τῆς ἰδίας ἰδιότητος ἐποίησεν αὐτὸν. φθόνῳ δὲ Διαβόλου θανάτος εἰσῆλθεν εἰς τὸν κόσμον, πειράζοντος αὐτὸν οἱ δὲ ἔκρινεν μελέδος ὄντες, 2. 23. God made not Death, neither doth he delight in the destruction of living Creatures: for he created all things to have Existence, and their Generations are healthful, and the Poison of destruction is not in them, neither is the dominion of Hell upon Earth: But Righteousness is immortal. But the ungodly with their hands and words, called it to them, and thinking it to be their Friend, were consumed, and made a Covenant with it, because they are worthy to have a portion with it. God created Man for uncorruption, and made him the Image of his own Deity; but by the Envy of the Devil, Death came into the World, and they have Experience of it that are on its side. Here he shews, that any kind of Death is understood, which Death God is said not to have created, nor to desire, to wit, with a will going before sin, in opposition to uncorruption, for the hope whereof Man is said to be created, and that hope is not obscurely declared to have been a part of the Divine Image, or at least a Consequent thereof. But Uncorruption ex-

D

cludes

cludes all Death, whether it is violent, or not violent. And what the Apostle said, That by Man and by Sin Death entred; this Author said no less truly, That Death entred by the Envy of the Devil. For all these Expressions signify the same Fact, to wit, That the first Sin of Man was committed by the Suggestion of the Devil. Neither doth it hinder, that this Author observes a certain special Effect of Death upon the Wicked; for Death having entred by the first sin, and gained power over all Men, gets a certain peculiar strength by the great and continual sins of every Man; in which sense sin is called *the sting of death*, 1 Cor. 15. 56. Therefore those, from whom, after their death, all passage to life is shut up, are deservedly called the *Confederates of Death*, or its *Bondslaves*, and *peculiar Possession*. It might very easily be demonstrated, if this were the thing that is treated upon, that this was the constant Opinion, both of Jews and Christians, that any kind of death of a Man is a punishment of sin: so that the Christian Emperours, not without cause, disallowed that Opinion, besides others, in *Pelagius* and *Celestius*, that they said, *That Death did not flow from the*  
*snare*



*snare of sin, but that the Law of an unchangeable Appointment required it.*

But that we may gather the things that hitherto have been said, into one, because the Scripture saith, *That Christ was chastised by God*, that is, was punished; *That Christ did bear our sins*, (that is, the punishment of our sins;) *That he was made sin*, that is, subjected to the punishment of sin; *That he was made a Curse unto God*, or *liable to the Curse*, that is, the punishment of the Law: But the Passion of Christ it self, having been full of Torments, bloody and ignominious, is a very fit matter of punishment. Moreover, because the Scripture saith, *That these things were inflicted on him by God for our sins*, (that is, our sins so deserving) *because Death it self is called the wages*, that is, the punishment of sin; verily it cannot be justly doubted, that in respect of God, the Passion and Death of Christ was a punishment.

Neither are the Interpretations of *Sockinus* worthy to be regarded, which deviates from the constant use of words without Example, especially because no just reason hindereth to retain the signification of the words, which shall appear more evident afterwards. Therefore in God the

punishment is actively, in Christ passively : yet to whose Passion a certain voluntary Action is joyned, to wit, the undertaking of the Penal Passion.

The end of the thing that is discoursed upon, according to the Intention of God and Christ, which being placed in act, may also be called an Effect, is twofold; to wit, a Demonstration of the Divine Righteousness, and the Remission of Sins, in respect of us, that is, our Impunity. For if you take the exacting of punishment impersonally, it's end is the Demonstration of Divine Righteousness; but if you take it personally, that is, wherefore Christ was punished, the end is, that we might obtain freedom from punishment. The former end is expressed by *Paul*, when he saith concerning Christ, *Whom God hath appointed for a Propitiation in his Blood, for the demonstration of his Righteousness, for the pardoning the foregoing sins in the forbearance of God.* Afterwards he adds, repeating almost the same words; *To declare his Righteousness at this time, that he may be the justifier of him that is of the Faith of Jesus*, Rom. 3. 25, 26. Here, next unto his Blood, that is, his bloody Death, is joyned the end, *εἰς ἀποδείξιν τῆς δικαιοσύνης*

δικαιοσύνης αὐτοῦ, to declare his Righteousness. By this Name of the Righteousness of God, that Righteousness should not be understood, that God works in us, or which he imputeth unto us; but that which is in God: for it follows, *That he may be just*; that is, that he may appear to be just. This Justice of God, that is, Righteousness, according to its divers Objects, hath divers Effects. About the good or evil Deeds of a Creature, the Effect thereof, amongst others, is ἀνταπόδοσις reward, unto which Paul having respect, said, Δίκαιον παρὰ Θεῷ ἀνταποδοῦναι, τοῖς θλίβουσιν ὑμᾶς θλίψιν, that is, *it is just with God, to reward Affliction to them that afflict you*. And elsewhere, *Every Transgression and Disobedience received ἐνδικον μισθαποδοσίαν, a just Recompence of Reward*. And that ὡν τὸ κέλεμα ἐνδικόν ἔστιν, Rom. 3. 8. the Syrian translated it, *Whose Condemnation is reserved for Justice*. Therefore ἡμεῖς ὀργῆς and ἡμεῖς δικαιοσύνης, the Day of Wrath, and the Day of just Judgment is the same, Rom. 2. 5. And it is said, *That the last Judgment will be ἐν δικαιοσύνῃ, in Righteousness*, Acts 17. 3. And elsewhere, ἐν δικαιοσύνῃ κρινεῖν, to judge in Righteousness, is severely to punish; which is shewed,

by adding the word *pugnare*, to fight, and much more those things that follow a little after: *Out of his Mouth shall proceed a sharp Sword, that he may smite the Nations; for he shall rule them with an Iron Rod; and he it is, who shall tread the Lake of the Wine of the Indignation and Wrath of Almighty God.* Apoc. 19. 11. and 15. So God is called *just*, and his Judgments *just*, because he severely punished sin, Apoc. 16. 5, 7. when also *Δικαιοσύνη*, *Righteousness*, is called both that very punishing Justice of God, *Acts* 28. 4. and also the Punishment brought in by it, *2 Thess.* 1. 9. *Jude* 7. And *Δικαιοσύνη τοῦ Θεοῦ*, *the Righteousness of God* is declared by Paul to be this, That those which do, or approve Evil, are worthy of Death, *Rom.* 1. 31. his paronyma are *ἐκδικος*, *punitor*, a just Punisher, *Rom.* 13. 14. *1 Thess.* 4. 6. and *ἐκδικησις*, *the requiring of punishment*, *Luke* 21. 22. *1 Thess.* 1. 8. *1 Pet.* 2. 14. the signification whereof is declared by the word *ἀνταποδοῦναι*, *to reward*, *Rom.* 12. 19. *Hebr.* 10. 30. We know that by the Name of *Justice*, often *Veracity*, and often also *Moderation* is understood. But because by that word, as hath been already shewed by many Testimonies, also that

pro:

property of God is expressed, which moveth God to punish sin, and which is demonstrated in the very punishment of sin; we say that this signification is proper to this matter; for divers times are opposed, before Christ, and Christ's time: To the former time is attributed *παρεσις*, *peccatorum*, the passing by of sins, which is also expressed by the word *ἀνοχή*. *Πάρεσις* signifies not *remission*, but *transmission*, to which is rightly added *ἀνοχή*, *forbearance*, by which word also the Greeks call *truce*, because thereby, for a time, War is forbore. To this Transmission and Inhibition is opposed the Demonstration of such Justice, whereby God is just, that is, appears to be just. Of old, when God passed by most sins unpunished, his *ἀνταποδοτικόν*, *rewarding Justice*, did not enough appear. At length he shewed what a just *ἀνταποδοτής*, *rewarder* he was, when it pleased him that his own Son should die for this cause, *That he might be a Propitiation for Mankind, and might Redeem all those that ever had believed, or that should afterwards believe in God.* So the Apostle joined together the manifest declaration of the Grace, that is, the Goodness of God, which is conveyed unto Creatures, and of

his Justice, which is the keeper of right order, and also of ἀνταπόδοις recompense: Verily, the very name of *Blood*, the name of *Propitiation*, and also of *Redemption*, do shew that the Discourse here is not of the testifying of *Goodness* only: he joyned also *Obtaining* with *Application*: *Obtaining* is by *Blood*, *Application* is by *Faith*. And that very Justice of God, of which we treat, is said to be *made manifest by Faith*, to wit, that Justice, by which the Blood of Christ is believed to have been shed for the appeasing of the Wrath of God. Which Faith doth wholly exclude all glorying of Works, and all confidence in the Law. This end, to wit, the demonstration of Divine Righteousness is also rightly gathered from the form of the thing concerning which we treat. For the end of punishment is the demonstration of *justitia*, ἀνταπόδοσιν, rewarding Justice about sins: also from the Antecedent Cause, which we shewed above to be meritorious. But the moving Cause of any Action, cannot be meritorious, unless the End also be τὸ δωδεῖναι, to reward.

The other end, as we said, is our Freedom from Punishment. This Paul said significantly; Δικαιοσύνη ἐν τῇ ἰσχύι  
αὐτοῦ

αὐτοῦ· σωθῶμεθα ἀπὸ τοῦ ὀργῆς, *Being justified by his Blood, we shall be saved from Wrath*, Rom. 5. 10. for ὀργή, *the Anger of God*, as also Socinus acknowledged, signifies *the desire* (if it is allowable so to speak) of *punishing*, John 3. 36. Rom. 1. 18. and often the punishment it self, Mich. 7. 9. whence it is expressed by the word ἀπωλεία, *destruction*, Rom. 9. 22. Hence the Law is said *to work ὀργήν wrath*, that is, to bring forth punishment, Rom. 3. 5. And the Magistrate is said *to be appointed for a taker of vengeance on evil doers*, εἰς ὀργήν, *for wrath*, that is, for the inflicting of punishment, Rom. 13. 4. and that he should be obeyed, not only διὰ τὴν ὀργήν, that is, *for fear of punishment*, but also for *conscience*: But freedom from Punishment is opposed to Punishment. Punishment is Eternal Death, or a detention under Death, whose Serjeant is the Devil: who therefore having *the power of Death*, is said to be *destroyed by the Death of Christ*, Hebr. 2. 14. for the mention of *deliverance from the fear of Death*, which follows, shews that the Discourse is here rather of the Impetration of Pardon, than of the Mortification of Sin. And Christ is called, ὁ μὲνους ἡμᾶς ἀπὸ τοῦ ὀργῆς τοῦ ἐρχομένου, *he that deliver-*  
eth

*eth us from the wrath to come, 1 Thess. 1. 10.* This same freedom from Punishment, by a very usual Phrase of holy Scripture, is called *Remission of sins*, which properly follows the *Death of Christ*, as many places shew: Such as these are; *This is my Blood of the New Testament, which is shed for many for the remission of sins*, Matth. 26. 28. *We have in him redemption by his Blood, the remission of sins*, Eph. 1. 7. Col. 1. 9. *Without shedding of Blood there is no remission*, Hebr. 9. 22. Which places do interpret that place of Paul above mentioned; *Being justified freely by his Grace, through the Redemption, which is in Christ Jesus, whom God hath set forth, for a propitiation through Faith in his Blood, for a declaration of his Justice for the pardoning of the sins by-past, through the forbearance of God; for a declaration of his Righteousness, that he might be just, and the justifier of him that is of the Faith of Jesus*: where he expressed the same things in many words signifying the same thing, Rom. 23, 24, 25, 26. For as he expressed the demonstration of his Justice twice, and thirdly added, *that God might be just*, (that is, that he may appear just) which appertain to the former End: so he expressed the other End also,



also, both by repeating the word *Justification*, and the word *Redemption*. Justification, as is known, in many places of holy Writings, but chiefly in the Epistles of *Paul*, signifies Absolution, which, sin being presupposed, consists in the remission of sins. *Paul* himself clearly explaining himself, chiefly *Rom.* 4. 2. and 6. wherefore unto these places, which ascribe the remission of sins to the *Blood of Christ*, that place should be joyned, which we just now cited, *Being justified in his Blood*, *Rom.* 5. 9. Also those that attribute the washing away of sins to *Blood* or *Death*. *The Blood of Christ cleanseth us from all sin*, 1 *John* 1. 7. *For the purging of the Blood of Jesus Christ*, 1 *Per.* 1. 2. *Christ washed us from our sins in his Blood*, *Apoc.* 1. 5. For though to wash away, to cleanse, and the like words, may signify either to cause that sins may not be committed in time to come, or that being committed, they may not appear, yet the other Interpretation is more agreeable to the Phrase of Scripture. So to abolish sins, is expounded, not to remember sins, 1 *Isaiah* 43. 24. and to cleanse from Iniquity, is shewed to be the same thing with forgiving, *Jer.* 33. 8. and *Ἐκαλεῖσθαι τὰς ἁμαρτίας*, that sins may be blotted out, hath evidently

dently the same sense, *Acts* 3. 19. And these are taken wholly for the same thing, ἀρῆναι τὰς ἁμαρτίας, *to forgive sins*; and καθαρῶσαι ἀπὸ πάντων ἁμαρτίας, *to cleanse from all iniquity*, *1 John* 1. 9. and elsewhere these are put as συνώνυμα, *synonymous*, τὸ καθαρῶσαι, that is, *to be cleansed*, and γινῆναι ἄρεον, *that pardon may be*, *Hebr.* 9. 22. Wherefore also Socinus is forced to confess, that, in *John's Apocal. cap. 1. vers. 5.* where τὸ καθαρῶσαι, *to cleanse*, is attributed to Blood, *deliverance from punishment* is more rightly understood, than the *cleansing of the Soul*. To these may be joyned that of *Isaiab*, just now cited: *The chastisement of our peace was upon him*; that is, his punishment procures us peace with God; concerning which peace the Angels speak, *Luke* 2. 14. And that of the same *Isaiab*, *By his stripes we are cured*; that is, by his punishment we have freedom from punishment.

By these Testimonies therefore it is manifest, that the impunity of our sins is the End of the Death of Christ, and also an Effect of the same Death. Socinus, who is not willing to acknowledge this Connexion of *Death* with the *Remission of sins*, performed unto us, brings others wonderfully

fully different from the words and scope of the Scripture. But all these, that he hath here and there scattered in his Book, seem to be reducible to these four Heads.

The first is, *That Christ, when he preached that the remission of sins lyes open to the Penitent, did not refuse Death, to give testimony to that Preaching.* But this sense makes the Death of Christ an Effect of remission, more than remission of Death: For the Existence of a thing, is the cause of a Testimony, not contrariwise. But the Scripture says, that *we obtain remission by Blood*, Ephes. 1. 7. Coloss. 1. 14. And that *Blood blots out our sins*, 1 John 1. 7. Also that the *shedding of Blood* is a thing Antecedent, *without which there is no Remission*, Hebr. 9. 22. Moreover, if this Interpretation were true, the Martyrs also might be said to have shed their Blood for the remission of sins, and that we obtain remission by that Blood, when yet the Scripture gives this privilege to Christ only. Moreover, the Cause of the Killing of Christ, in respect of men, was not properly the preaching of Repentance and Remission of Sins, but that he called God his *Father*, making himself *equal to God*,  
John

John 5. 18. and consequently that he did profess himself to be God. For which cause his Death gave properly a Testimony to this Profession, not to the preaching of Pardon. And also a Testimony concerning the Doctrine was given no less, but more by the Miracles, than by the Death of Christ. But no where is this Effect attributed unto Miracles, that by them we obtain Remission of sins.

The second thing that Socinus brings, is, *That Christ by his Death obtained the power of giving Remission.* But Socinus himself overturns this Position, who sheweth that Christ, living on Earth, had, and exercised this Power. But that which is, cannot be any more made mine. And lest any man should so mistake (which Socinus doth more hint at, than affirm) as if this Power of Christ had only respect to Punishments Temporal, and of this Life, it must be observed, That when Christ is said to have had power upon earth to forgive sins, the Effect is not restrained by that Addition on Earth, but the place of the Action is ἐμπρατικῶς emphatically expressed. For it is also said to the Apostles, *Whatsoever ye shall bind on Earth;* where though to loose

is to declare *to be loosed*, yet that Expression, *on the Earth*, signifies only the place of the Action: for it follows, *they shall be loosed in Heaven*. For that is it, which Christ signified; that that Power, though so eminent, and Celestial, belonged to him, living on the Earth: Neither do the People wonder at any other thing, but that *so great power was given to men*, (that is, καὶ ἑνὰ ἀνθρώπων, by enallagy to one of the number of men) Christ himself also first forgives the sins of the man, that had the Palsy, before he takes away the Palsy, which was a Temporal Punishment; and manifestly distinguishing both Powers, he proves the one by the other, to wit, the invisible by the visible. Then Christ did not at length obtain the power to forgive sins by his Death; and consequently those sayings, which ascribe the Effect of the remission of sins to his Death, cannot be drawn to this sense. Moreover, the Scripture explains the way of the Connexion between *Death* and Remission, by the word *Propitiation*, and other such like words, which cannot be applied to the power of giving Pardon.

The third thing is, *That in the Death of Christ an Example of Patience and Obedience*

*ence is proposed to us.* But this Example, in some respect, pertains to Sanctification, and, that which follows it, Eternal Glory; but not any ways to the remission of sins: for Christ by his Patience and Obedience obtained no pardon to himself, as having no sin. Wherefore, when Christ is proposed for Imitation, that we keeping that way, which he went, may come to the same Mark, nothing would be more unreasonable, than to make any mention of remission of sins. And the Phrases of Scripture, *Blood cleanseth us, By his Blood we have Remission*, do utterly reject this sense.

The fourth thing remains, which most pleased *Socinus*. So that in very many places he inculcates this, as the support of his Cause: and it is this, *That the Death of Christ perswades us to that very thing, that is required for the obtaining remission of sins, to wit, Faith, or, as Socinus explains himself, the hope of obtaining Eternal Life.* But verily, what is more disagreeable unto truth, than that so bloody a death of a most innocent man, doth of it self conduce unto this, that it may perswade us, that great Joys are prepared by God for us living holily. Wherefore *Socinus* seeing the  
ab-

absurdity of this Invention, saith, *That the Death of Christ doth not this, but his Resurrection, and those things that followed his Resurrection: But, that it was requisite Death should go before.* But if the Scripture had signified so, it would have mentioned perpetually the Resurrection, or rather the Exaltation unto Heaven, and sitting at the right hand of God, where forgiveness of sins is discoursed of, not Death and Blood, at least not so often, and in words so significant: For that so frequent and usual joyning of *Blood* with *Remission*, signifies some Effect not common, but proper, not far remote, but near hand. For what By-ways are these? The Remission of sins is granted unto none, but them that live holily; (for so speaks *Socinus* :) Faith, and a certain hope of reward, makes for holiness of Life: This Faith is begotten by the Example of Christ, raised from the Dead, and glorified for holiness of Life, (as *Socinus* would have it) Death went before that raising up: therefore rightly and fitly is *Remission* said to be obtained by the *Death of Christ*. Is not this it really, which he finds fault with in others; *Alas! That the Pine-tree was cut in the Pelian Wood!* for that is brought for a

cause, which is not some near thing, or at least not far distant; but that which is most remote from the Effect. What if this had been in one place of Scripture, it would perhaps have been less wonderful? But what man, that is in his right wits, can believe that the Scripture speaks so often so obscurely and so coldly? That Saying of *Paul* is very unlike, *Christ was raised from the dead for our justification*, Rom. 4. 25. Which, that it may be explained, there is no need to fetch so long a compass of *Socinus*. For the Resurrection of Christ begets in us Faith and Reliance on God and Christ: to which Faith is promised Remission of sins. And this Series is manifestly shewed *Acts* 13. 33, 38. *Rom.* 1. 4. and 10. 9. for Death is so far from being fit to beget Faith, that on the contrary, it most affrighteth men from that Faith. And therefore in preaching the Gospel the Apostles do always oppose the Resurrection to the Ignominy of the Cross, and the Misery of Death. But that by *Death*, and the *shedding of Blood*, which the Scripture frequently expresseth in this Argument, which is not properly a Cause of the Resurrection, but only an Antecedent, he would have the Resurrection it  
self



self to be expressed; What is it else but to name Night, that thereby Day may be understood? Moreover, if Death did not belong to the Remission of sins, except because of the Resurrection that followed, how could it have happened, that Remission of sins was very seldom referred to the Resurrection, but to Death in innumerable places? Now add this also, that *Paul* doth attribute to Death it self apart, that is, as it is abstracted from the Resurrection and Glory of Christ, the Effect of Redemption purchased. For he says, *If, when we were Enemies, we were reconciled to God by the Death of his Son, much more being reconciled we shall be saved by his Life*, Rom. 5. 10. Death is opposed unto a glorious Life, and as *Reconciliation* is ascribed distinctly unto that, so is *Preservation* unto this. Reconciliation is obtained for Enemies by Death, as a Sacerdotal Act: being reconciled, they are kept by his Kingly Power, unto which Resurrection made access. So also elsewhere the same Apostle puts *Reconciliation* before *Preaching*, which begets Faith. *God was in Christ reconciling the World to himself, not imputing their sins unto them; and did put in us the Word of Reconciliation: therefore we are Ambassadors*

*dours for Christ, and, as if God were requesting by us, we beseech you in Christ's stead, be ye reconciled unto God, 2 Cor. 5. 19, 20.* Here a twofold *Reconciliation* is put; the former, which is declared by the Word: the other, that is made by the Word: that is the *Reconciliation of Impetration*, this of *Application*: that is before the Word, this is after the Word. We treat of that former, and do justly deny that it can be referred to the Ingeneration of Faith which comes by the Word. That also may be added *John 3. 16.* where Christ is said to *be given* (to wit, unto death) *that they who believe, may not perish.* Therefore it is profitable for another thing than that they may believe. And verily if you please to attend, the same thing is not obscurely shewed in that very place of *Paul*, which is by *Socinus* cited for to confirm his own Opinions, to wit, that, of which we discoursed: *who was delivered* (to wit, unto death) *for our sins, and rose again for our justification.* Because *Sins* are an evil thing, and *Justification* a good thing, it appears that the word *propter*, for, is not taken alike in both Members: and it is convenient that the final Cause should be expressed in the latter Member; if I am not mistaken,

ken, we sufficiently shewed above, that in the former the Impulsive Cause is signified. Just as if I say, that a Medicine is taken for a Disease and for Health: Therefore Justification is the end proposed unto the Resurrection, to wit, by the Ingeneration of Faith, by the Confession of *Socinus*. Though verily I know not whether the Resurrection in this place is looked upon as an Argument to perswade Faith, or whether it rather signifies the whole glorious state of Christ, who hath this end proposed to himself amongst others, that the Preachers of the Gospel may be sent, and that their Endeavour may be promoted with a very plentiful Influence of the Spirit, and Faith being made after that manner, men may obtain the Remission of sins: for so said Christ himself; *All Power is given to me in Heaven and in Earth: Therefore go ye and teach all Nations. Behold, I am with you always to the end of the World*, Matth. 28. 18, 19, 20. Before, as *John* saith, *the Spirit was not* (to wit) *poured forth with that efficacy and abundance*; the cause is added, *because Jesus was not yet exalted to Glory*, John 7. 39. *Paul* also said of Christ, *When he had ascended on high, he led Captivity captive*.

and gave gifts to men : He gave some Apostles, others Prophets, and others Evangelists, and others Pastors and Teachers to the perfecting of the Saints, Ephes. 4. 8, 12. But whether of these two ways you take it, it appears that some peculiar end is ascribed to the Resurrection, inasmuch as it is distinguished from Death. On the other side, it is ascribed unto Death apart, or deliverance unto Death, that it happened for sins : but that very thing is no where ascribed unto the Resurrection, and in this place it is not obscurely taken from the same. But the Death of Christ in this Affair is both to be separated from the Resurrection and from the Ingeneration of Faith ; and in these places, which deduce the Remission of sins from the Resurrection of Christ, a certain distinct Effect is to be understood, which the very simplicity of the Words import, agreeing with other words of Scripture, which say, *That Christ for our sins died a bloody death, and that the punishment of our sins was exacted of him* ; concerning which things we have already treated : and with those words of Scripture which testify not obscurely, *That God was appeased and reconciled to us by the Blood of Christ ; That his Blood was*

*a price given for us ; That Christ died in our stead and was our Propitiation ; of which there will be occasion to speak afterwards.*

---

## CHAP. II.

*How God should be considered in this Affair : and it is shewed that he should be considered as a Governour.*

**T**HE State of the Controversie being understood, and that Opinion being confirmed by Scriptures, on which the Faith of the Church is supported, that the Objections, which the Reason of *Socinus*, or rather the abuse of his Reason, furnish him with, may be routed, it is requisite, that it should be understood, What is God's part or office in this matter to be discoursed of. *Socinus* confesses, *That the Discourse is concerning Deliverance from Punishment.* We add, *That the Inflicting of Punishment is also treated of.* Whence it follows, *That God*

*must needs be here considered as a Governour.* For to inflict Punishment, or to Deliver a man from Punishment, whom thou mayest punish, which the Scripture calls *to justifie*, is only the part of a Governour, as such, firstly and of it self: As for Example, Of a Father in a Family; Of a King in a Common-wealth; Of God in the Universe. Though this is manifest unto all, yet it may be easily proved, because Punishment is the last thing in Compulsion: but Compulsion belongs only to a Superior, τῇ ὑπερχούσῃ ἐξουσίᾳ, *to the higher Power*; whence Seneca called *Clemency the meekness of a Superiour towards an Inferiour in appointing Punishment.* Neither doth it hinder that Revenge seems sometimes to be attributed to men private, and furnished with no superior Power. For that Revenge is either of fact, not of right, which is contrary to natural Justice it self; or it signifies a certain right belonging to some man not first and of it self, but by the concession of another; whence the Father of the ravished Maid kills the Ravisher, and any man kills the banished man; or it signifies not the Act of Punishment it self, but the requiring of the Punishment to be inflicted, either by God himself, or by another Governour,

vernour. Unto which ways of revenging; so many ways of remission of sins or pardon are answerable, which both Scripture and common Speech attributes to private men.

But this Assertion needs so much the less proof, because *Socinus* himself somewhere confesseth, *That God should be looked upon as a Prince in punishing and absolving men*; then which nothing more true can be said. Neither did *James* signifie any other thing, when he said *there is one Law-giver, who can save and destroy*, *James 4.12.* Therefore in this matter we have a new *exemplar, habitude of God*, which being found, it is easie to remove all others.

First then, We grant this to *Socinus* requiring it, *That here God should not be looked upon as a Judge appointed under a Law*; for he that is such a Judge could not free the Offender from punishment, by translating the punishment upon another. Not because that of it self it is unjust, but because it agrees not with the Law, whereof he is chosen a Minister. Which *Lactantius* expressed in these words, concerning the Anger of God, *Chap. 19. A Judge cannot give pardon to Offences, because he is subject to the Will of another: But God can, because*

because he himself is the Decider of his own Law, which when he appointed, verily he took not away all power from himself, but hath liberty to forgive. Seneca says, well; Clemency hath a Free-will, not under a Condition, but judgeth according to Justice and Goodness; for Equity belongs to a Judge tied to a Form of Law: but Clemency properly so called, belongs only to the highest Governour in every Community. The same Seneca bids a Prince think on this: Any man may kill against the Law, but none can save against the Law but my self. Augustinus took notice of this distinction; It is appointed by the Judges, that it should not be lawful to repeal a Sentence given against a guilty person. Will the Emperour also be under this Law? For it is lawful to him only to repeal a Sentence, and absolve a person guilty of Death, and to pardon him. And Symmachus: For there is one condition of Magistrates, whose Sentences seem to be corrupted, if they are milder than the Laws; and there is another power of Sacred Princes, whom it becomes to mitigate the sharpness of a severe Law. Unto which also Cicero had respect, when he said for Ligarius to Caesar: I did not, I thought not; such Arguing useth to be before a Judge; but I say



*say to a Father, I have erred, I did rashly, I repent ; I fly to thy Clemency, I beg pardon of the fault, I beseech you that you would pardon.*

But *Socinus*, though in the place above-cited, he looks upon God as the highest Prince, yet in many places in all this act he attributes another *χρῆσις, babitude*, to him, to wit, of a Party offended. And he would have every offended Party to be the Creditor of the Punishment ; and therein to have such a power, as other Creditors have in things owing to them, Which power he often calleth by the name of *Lordship*: therefore he very often repeats, that here God should be looked upon as a *Party offended*, as a *Creditor*, as a *Lord*, putting these three as signifying the same thing. This Error of *Socinus*, because it is largely spread abroad through his whole Treatise, and may be said to be in this matter his *ὑπόθεσις, chiefest lye*, must be confuted accurately.

That this may be performed, this Assertion may be put first. *To punish, is not an Act belonging to the Party offended, as such*, this is proved ; because otherways the power of Punishment of it self would belong to every offended Party ; which appears

appears to be false; because we proved that to punish is an act *ἡσυχίας* of Superiority. By the Confession of Socinus himself, when he says, *That God should be look'd upon as a Prince*, whence another firm Argument ariseth; *If God punisheth, and taketh away punishment as a Prince, then not as a Party offended: for the same thing cannot be attributed to two divers things as such.* But at the same time we deny not, that God who punisheth sins, or lets them go unpunished, is rightly called the offended Party. But we deny that to punish, or let go unpunished, is attributed to him as an offended Party. For it is very well known, that a thing may be said of a man, that doth not agree to him as such: as a Counsellor of Law sings, not as a Counsellor of Law, but as a Musician. *Lactantius* observed this rightly, *We rise to punishment, not because we are injured, but that Discipline may be preserved, Manners may be corrected, Licentiousness may be restrained.* This is just Anger, which as it is necessary in man, so verily is it in God; from whom the Example came to Man. It is a received Rule, *That no Man is a fit Judge in his own Cause:* But this Rule is not of Natural Law, but Positive, and therefore not Universal.

niversal. For it hath not any place in the highest Governours, under which name I also comprehend Parents, in respect of the care of the Family. Lawyers observe that Emperours judge in their own Cause, *ad l. & hoc Tiberius de Hære. instit.* This also may come to pass in Crimes, as in the Judgment of Treason, and in Wars, which for the Injury offered to the King, are proclaimed by the King. Of which thing there is a famous Example, *2 Kings ch. 10.* Therefore Princes, though offended, but not as offended, punish Crimes, or let them go unpunisht; for if they did that, as injured, then others, being injured, would have the same power, who nevertheless can neither punish the Offender, nor cause him to be unpunished. Again, if it should belong to Princes, as offended, to punish or let go unpunished, then they would have no power to punish Crimes, in which they were not offended; the contrary whereof Reason and Experience sheweth. And lest Men should be mistaken by this Errour, as if evil doers were therefore punished by a Prince, because they hurt the Commonwealth, whereof he is Governour; we see, that Subjects also, who have grievously offended out of the Territory, and a-  
gainst

gainst a forreiner, are rightly and with praise punished. Whence it manifestly appears ; That the power of punishing doth not belong to an offended person as offended, because, the Offence being committed, this power doth not immediately follow, neither is it removed when the Offence is removed : But on the contrary, the same right belongs to a Superiour as a Superiour ; for as soon as you put Superiority, you also put the power of punishing, and that being removed, you remove it. But whatsoever is said of the power of inflicting punishment, it is necessary the same should be understood concerning the power of giving freedom from punishment ; for these things are by a natural Bond joined together. Perhaps *Socinus* was mistaken , because sometimes in Sacred Writings, and amongst others, in the *Lord's Prayer* , the Example of God forgiving sins is proposed unto us, that we also being offended, may forgive others their sins. But he ought to have considered, that Examples are taken not only from things that are the same, *genere proximo*, in the next kind, but also from those things that have some resemblance, chiefly because some self-same name is put upon things, though divers in their

next

next kind, because of resemblance. So Christ forbids us to *judge*, to wit unmercifully, lest we our selves also be *judged*: and adds, *That with what measure we mete unto others, with the same it shall be measured unto us*, Matth. 7. 1, 2. where that former judging in its whole kind differs from the other: For the former is the judgment of Liberty; the other the judgment of Power. After the same manner it is a far other thing in God, and in other Governours, to forgive sins, and another thing in private persons offended by another: for to punish is opposed to that, but to the other to require punishment, or wish it, or also to complain, *Coloss.* 3. 13. therefore they differ intrinsically, but extrinsically in some respect they agree; for the moving Cause to both is Bounty or Love to Mankind, *φιλανθρωπία*: but the Effect is, that he, who hath sinned, is freed from some Inconvenience, either really, or at least, as much as lies in the forgiver; which Agreement is sufficient that the Example may have its own efficacy.

This may be the other Assertion: *Naturally the offended Party, as such, hath no power in punishment.* This is somewhat more than what the first Assertion had gathered

gathered. For there we denied that the very act of punishing belongs to the offended Party: Here we deny that any power belongs unto it, not only to exercise the act of it self, but also to oblige another to exercise: that is, that the Party offended is not really a Creditor in punishment, which yet *Socinus* thinketh, and often repeats it, as a most certain thing. Here I understand a Creditour, not in a strict signification, according to the Original of the word, him that hath given credit to another man's word; but more generally, Creditors are they to whom Debt is due for any Cause. And it is thus proved, that it is true, that we say: It is very well known that Right is twofold, Natural or Positive: wherefore it is necessary that all Debt should arise hence or thence. Naturally Right consists in the Adequation of things among themselves; such therefore also is Natural Debt. But Positive Right is that which proceeds from a free act of the Will: which is twofold, Contract, and Law-Contract, is an Effect of that Power, that any man hath over himself, and his own things: But Law is an Effect of that Power, which any man hath over another man, and another man's things. Here we  
treat

treat not of Positive Death; therefore we add the word Naturally: the Cause of which thing we shall explain afterwards. Now by Nature nothing else is due to me by thy Deed, neither indeed can be due, but an equality according to the thing; that is, that as much as I want by thy means, so much should be restored: It may be called by this one word, *Indemnity* or *Restitution*. Hence *Aristotle* rightly called a Creditor τὸ ἐλαττον ἔχοντα, *him that had less*. And this hath place both in ἐκαστοῖς *willing*, and ἀκαστοῖς *unwilling receivings*, as the same *Aristotle* observes. For as thou art obliged to restore that which was lent or entrusted, so also the thing that was taken away by Theft. And in this sense we may naturally become Creditors through a fault. Neither hath that place only in these faults, in which the receiving of a Corporal thing is interposed, but also in other facts hurtful to a man: So he that hath wounded another man, ought both to pay Rewards to the Physicians, and the Charges laid out for the Cure, and Damage of Workmen. Some have wondered that *Aristotle* did put *Manslaughter* also amongst συναλλαγματα, *Exchanges*, in which τὸ διορθωτικὸν δίκαιον, *a justice of making right* is exercised.

But *Eustathius* well observed , That *that comes to pass no other way, but because there useth to be some Recompense made unto the Wife, Children or Kinsmen of the slain man.* So also he who hath hurt the Good Name of another by a Lie, ought, by the Profession of the Truth, to make up what he detracted from his Credit. By all which it appears , that what is naturally due through Faults, is different from Punishment. For the Cause of that natural Debt is first, and of it self not the viciousness of the Act, but because some thing is wanting to me: for though it is absent without a Fault, as in a thing entrusted, yet no less is Restitution due to me. But the cause of the Punishment is the viciousness of the Act, and not because I want something. For though no man wants any thing, the Act will be rightly punished, as in great Crimes, which were only begun, and were not compleated. There is also another difference , no less remarkable , that the Nature of a thing it self determines the manner and quantity of the Restitution. Punishment, though in its own kind it hath a Natural Cause in some sense (as we shall say afterwards) yet it cannot be determined, but by a free Act of the Will. Add  
this



this also, that Punishment, inasmuch as it consists in speaking, or doing, is not due ordinarily before Condemnation, but Restitution in all respects is due. The Debt of Restitution passeth unto the Heir, the Punishment passeth not. Which I judge requisite to mention only for this Cause, lest any should rashly confound that which is due to the offended with Punishment. But yet it is true, that by a positive Law, as also by a Contract way may be made, that a Creditor may obtain a right for Punishment, which then also the Laws distinguish from the pursuit of a thing, or of damage, *L. si pignore parag. cum furti d. de furtis instit. de lega Aquilia parag.* and in these words. But this useth for the most part to be appointed in pecuniary punishments, which not only bring Damage to him, who did the hurt, but also Gain to him that was hurt. But in Corporal punishments, in which there is no true Gain of the person that was injured, this is scarcely exercised. And therefore we see Kings, and other chief Governours, forgive punishment to the Guilty, against the will of the Party wronged, commanding them only to make Restitution of the Damage; which no man judgeth unjust. But this

would be unjust if punishment were due to the Party wronged, especially where no necessity of the Common-wealth required remission. Wherefore that lesser Magistrates cannot remit Corporal punishments, that comes not to pass for any power of the person injured in punishing (for they could not punish any thing the more with the consent of the offended person) but because the Law of the Superior hath not granted unto them that power, yea, hath expressly denied it: which should likewise be understood concerning Kings being compared with God, in those Crimes which the Divine Law hath commanded indispensably to be punished.

These things make for this, that it may appear, that God also being offended with us, is not properly a Creditor in punishing: for he that affirms that, relies either on that Right which proceeds from the things themselves, or that Right which is constituted. We have sufficiently shewed, as I think, That the offended person is not a Creditor in the punishment, by that Right which proceeds from the things themselves. But a constituted Right, not whereby punishment, but whereby such a credit of punishment may be introduced, is neither  
alledged,

alledged, nor if it be alledged, can it be proved: neither can any reason be given, why it should have been so appointed. Some body will perhaps object, *That God forgiving the punishment of sinners, is somewhere compared with a Creditor giving up his own Right, as Matth. 18. 35.* But as we shewed above, Comparison doth not require that things should agree *genere proximo* in their next kind, but is contented with any similitude: So Christ *washing his Disciples feet*, gave an Example to his Disciples, that as he did, they should also do; that is, that they should serve one another. But the resemblance of God forgiving sins, and of a Creditor's yielding up his own Right, is greater than the resemblance of the same God forgiving sins, and an offended person forgiving offences, concerning which resemblance we just now discoursed. For the Acts of God and the Creditor's agree, not only in the moving Cause, which is Bounty, and the Effect, which is freeing from Misery or Trouble, but in that also, that in both some right goes before in God to punish, in the Creditor to require the Debt, and on both sides there is a certain Dissolution of the Obligation that was before; though in the Obligation it self, as

also in the Dissolution, there is something unlike which, though that Example doth not properly belong to the thing, to which it is brought, cannot wrong the Resemblance or Parable.

This may be the Third Assertion: *The right of punishing in a Governour, is not either the right of absolute Lordship, or the right of the thing credited.* This is proved, first, from the End, which useth best to distinguish Faculties: For the right of absolute Lordship, as also the right of the thing credited, is procured for his sake that hath that power or right; but the power of punishing is not for the sake of the punisher, but for the sake of some Community; for all punishment hath the common good proposed, to wit, the Preservation of Order and Example; so that it hath not the nature of being desirable, but from this end; whereas the power of Lordship, and of the thing credited, are of themselves desirable. In this sense God saith, *That he delights not in the punishment of them that are punished.*

Again, It is never contrary to Justice to give up the right of Lordship, or of the thing credited; for this is the nature of Property, that it is as lawful to use it, as  
not

not to use it. But to let some sins go unpunished (to wit, of them that repent not) would be unjust in a Governour, yea in God himself, as *Socinus* confesseth. Therefore the right of punishing is not the same with the right of Property or Credit. Moreover, no man is called just for that, and is praised upon the account of Justice, because he useth his own Property, or because he requires the Debt. But any Governour, and God himself also is called therefore Just, and Praised, upon the account of Justice, because he forgives not punishment, but exacts it severely. *Just art thou, O Lord, because thou hast so judged,* Apoc. 16. 5. which was proved already in many places.

Again, The diversity of Vertues ariseth from the diversity of Objects. But the Virtue whereby we give up our Property, or our Debt, is called *Liberality*, not *Clemency*: but that, whereby freedom from punishment is granted, is not called *Liberality*, but *Clemency*. Perhaps some man may ask, seeing punishment is said to be owing, *Who is here the Creditor? for a Doktor can scarcely be understood, where there is no Creditor.* But it must be observed, that the word *debere*, to owe, doth not always

signifie a Relation between two persons. For oftentimes *Debeo hoc facere*, I ought to do this, signifies no other thing; but it is convenient that this thing should be performed by me, without respect to another person. So *Debeo pœnam*, I owe punishment, that is, I am worthy of punishment, and I am absolutely obliged to suffer it, but not Relatively in respect of this man, or that. Therefore it is the same sense in what Common-wealth, or under what Governor any man suffers the punishment of a Crime, for he shall be equally delivered amongst all men; which would not be so, if there were a certain Creditor, as of other things, so also of punishment: For payment made to him only, not to others also, except by his Command, would free the Debtor. The contrary, for the most part appears in Reward: for it is rightly said, *a Reward is owing to him*: but the certain person that owes it (if you lay aside the Positive Law) doth not appear. For if any man say, *There is a certain Common-wealth that owes a Reward, because it received a Benefit*, that man will not distinguish *Favour* from *Reward*. Experience it self teacheth, that those men also are honoured with Rewards by Governours,

vernours, who have profitted, not their own Common-wealth in particular, but Mankind, as Inventers of things profitable for the common good; yea, also we see Rewards given to Counsels nobly undertaken, though success hath been wanting, and thereby no profit redounded unto any man. Therefore neither is there here any relation between definite persons, such as in that kind of owing, which is ἐκ συναλλαγμάτων, of *mutual Exchanges*. But if any man desires something in punishment to be given him, that is, ἀνάλογον, *analogical* to a Creditor, perhaps it will not be said amiss, that the order of things and the publick good is in the place of a Creditor; the dispensation of which Order and Good is permitted to the Government; for this seems to be signified by that Proverbial Speech: It is for the Publick Good, that Crimes should be punished. And hence it comes to pass, that when in other Causes the Judge exerciseth Judgment between two Parties, oftentimes in the Cases of Crimes the accused Person appears, the Accuser appears not; because Order it self, or the Publick Good, is as it were in the place of an Accuser: which the Scripture also seems to intimate, when it saith,

*That*

*That sin crieth against the sinner.* And where a man acts for punishment, he acts either as any man (as in those places where Accusations lye open to all men promiscuously) or as appointed for this thing by the Law; which happens in those places which have Accusers publickly constituted: Both of which is a certain token, that by nature and really there is not here any definite Adversary, and as it were a Requirer of Punishment.

Another Question follows, *What is the force of that word, when any Governor is said ἀρῖναι to forgive, or χαρίζασθαι to pardon sins, or, which is the same, the punishment.* For many being deceived by this word, have thought, that here some Property or Debt goes before, in which they are much deceived: For the Greek word ἀρῖναι, properly signifies *to remove from a man's self*; and so it is taken *Matth. 4. 20.* and elsewhere often: whence the Metaphor being taken, it signifies both *to forsake, and let go, and permit*, but most frequently *to have no regard of a thing*; which the Latines signify by a like Expression *Missum aliquid facere*; therefore the Greek Scholiasts expound ἀρῖναι by τὸ ἀμελεῖν, *to neglect.* So it appears this word is taken  
*Matth.*



Matth. 15. 14. 18. 12. 23. 23. Mark 1. 8.  
 So also ἀμαρτήματα ἀφίεναι is *peccata mis-*  
*sa facere*, to let sins pass; because else-  
 where the Scripture, further following this  
 Translation, calls it *peccata in mare projice-*  
*re*, to cast sins into the Sea, Mich. 7. 19.  
 So also the Latin Poets say, that those  
 things which they signifie are put out of  
 care, *Ventis tradi in mare raptanda*, are  
 delivered to the Winds to be violently  
 carried into the Sea. Wherefore as these  
 things are opposed *missum aliquid facere*,  
 to let a thing pass, and *retinere*, to retain  
 it, so are opposed to one another ἀφίεναι  
 τὰς ἀμαρτίας and κρατεῖν. Therefore *mis-*  
*sa facere peccata*, to let sins pass, as also  
*delere peccata*, to abolish sins, and *tegere*,  
 to cover them, is the same thing that else-  
 where is more plainly expressed, *not to re-*  
*member*, Jer. 31. 34. But *not to remember*,  
 as the Latin *ignoscere*, is *not to be willing to*  
*punish*. Wherefore, as in these words, *not*  
*to remember*, *to cover*, *to abolish*, *not to be*  
*willing to retain*, there is not the significa-  
 tion of Lordly Right or Debt, so neither  
 in the word ἀφίεναι. But because that word  
 that signifies *to let pass*, is general, there-  
 fore it is also applied to those things that  
 we have in our Property, and to Names  
 and

and other things by the like right. So also the word *χαρίζεσθαι* belongs to all kinds of gratifying. Christ unto the blind *ἐχαρίσατο τὸ βλέπεω* gave sight, Luke 7. 21. *ἐχαρίσθη*, It was given to you to suffer for Christ, Phil. 1. 29. So also the Judge, that for the sake of another Condemns or Absolves a man, is said *χαρίσασθαι* to give him to another man, Acts 3. 14. 25. 11. and 16. All which signifie, that no Property or Debt is necessarily signified by that word. Concerning the Latin words, *donandi, condonandi, remittendi*, of giving, forgiving, pardoning, it is less necessary that we should be solicitous, because they are not extant in Holy Scripture; and yet it is easie to give an account of them; for that hath happened unto those words, that hath happened unto many other, yea almost all that they are brought from, like things to like things. *Donare*, to give, properly is to make that freely another mans, which was his own by Property. Punishment therefore is not properly given; for what is given exists before, and afterwards remains: Punishment was neither before it was given, and by giving it is made not to be. But herein is the similitude, that as the Giver hath right in the thing, so  
hath

hath the Governor in punishment, but not the same right, or equally free: For the right of Property (as we said before) is for the sake of the Owner; but the right of Punishment, for the sake of the Common Good; the dispensation whereof, as of other common things, belongs to the Governour. The second Agreement is in this, that both in Donation the right of the Giver, and in granting freedom from Punishment, the right that was the Governor's to punish, is taken away. The third is, That both Donation and Granting of freedom from Punishment, proceeds from the same Fountain of Bounty, and profits another. Neither only here, but also elsewhere often the word *giving* is translated to those things in which Lordly Power hath no place: So a man is said *donari*, to be gifted by a Magistrate, *Civitate*, with the Priviledges of the City, *vacatione*, with vacation, *honore*, with honour, *præmio*, with Reward. So *Seneca* said, *moram donare*, to give delay, for *auferre moram*, to take away delay for the sake of a man: So we are said to give our time to others. But *remittere* signifies originally, as the Greek word ἀφίειναι, to remove from himself; so a Tree lets go the Bark, *remittit librum*,

a Horseman lets go the Bridle ; so the Ears are remitted , *aures remittuntur* , and by translation, *custodia* , custody , *disciplina* , discipline, *animus* , the mind : and in many places *remitti* and *intendi* are opposite. Hence the Debt is said *remitti* , when there is no account made of it ; and so Punishment. Neither is that word applied to Punishment for Debt, nor to Debt for Punishment ; but to both for another thing, in which those agree with one another. It may be added, that in some sense it may be said that Punishment is owing to a man ; not properly , because no man here is really a Creditor, but for some resemblance : For, because, as the Creditor hath power of exacting the Debt that is due to him, so the Governor hath power of punishing, and the Accuser of requiring Punishment : Therefore sometimes we are said catachrestically to owe Punishment , either to a Governor, as to God, or to an Accuser, as to the Devil ; though neither is the Devil injured if Punishment is not inflicted on a man, neither doth it consist with the Justice of God to remit *in infinitum* , infinitely any kind of Punishment ; neither of which can have place in real Creditors.

## C H A P. III.

*Of what manner is the Act of God in this Business, and it is shewed that it is a Relaxation of the Law, or Dispensation.*

**T**H E Part which God undertakes in this Business, having been examined, it will be easie to give some Name to the Act it self. And first, because God is here to be looked upon, as we have proved, as a Governor, it follows that this Act is an Act of Jurisdiction generally so called. Whence it follows, that the Discourse is not here of Acceptilation, taking a Debt for paid, as *Socinus* thinks, for that is not an Act of Jurisdiction. That its own *Genus* may be more nearly attributed unto this Act, the Act it self may be considered, either with relation to the Divine Sanction, or as Modern Lawyers speak, the Penal Law, or without that relation; which we therefore add, because, though no Law had expressed

pressed Punishment, yet naturally the Human Act it self, whether having an intrinsic pravity from the unchangable nature of the thing, or also extrinsic for the contrary Command of God for that very Cause deserves some Punishment, and that a heavy one; that is, it was just, that man, being a sinner, should be punished: If we consider it thus, the Act of God, of which we treat, will be the Punishment of one, to procure freedom from punishment to another; concerning the Justice of which Act we shall presently discourse. But if furthermore, we look back to the Sanction, or the Penal Act, the Act it self will be a way to Indulgence, or a Moderation of the same Law, which Indulgence at this day we call Dispensation, which may be defined an Act of a Superior, whereby the Obligation of a standing Law about certain Persons or Things, is taken away. This is the Sanction; *Man eating of the forbidden fruit, shall surely dye*, Gen. 2. 17. where, by one kind of sin every kind of sin is signified, as the same Law expresseth, being more clearly explained; *Cursed is he that continueth not in all the Precepts of the Law*, Deut. 27. 26. Gal. 3. 10. But by the word *Death* and *Curse* in these places, we

we understand chiefly *Eternal Death*. Therefore it is the same sense, as if the Law had been expressed after this manner; *Let every man sinning bear the Punishment of Eternal Death*.

Therefore there is not here the Execution of that Law; for if God should have executed the Law, no sinner could have been saved from the Punishment of Eternal Death. *But now we know that there is no Condemnation to them that believe, because they are delivered from Death*, Rom. 8. 2. Gal. 3. 31. Moreover, this act is not an Abrogation of the Law; for a Law, that is abrogated, hath no power of binding. But Unbelievers are yet subject to the same Law: Therefore it is writtten, that *the wrath of God abides ἐν τῷ ἀπιστεύματι on them that believe not*, Joh. 3. 36. and that *the wrath of God comes upon them to the uttermost*, 1 Thess. 2. 16. Also the Interpretation of the Law is not κατὰ μέτρον, according to Moderation, for that Interpretation shews, that some Fact or Person hath not been comprehended under the Obligation of the Law; as the Works of Religion and Mercy were never comprehended under the forbidding of *working on the Sabbath*, Matth. 12. 5. and 6. *But*

*all men* (as having been shut up under sin, *Rom. 11. 32. Gal. 3. 22.*) yea those also that are delivered, *by nature*, or of themselves, are *the Sons of Wrath*, *Eph. 2. 3.* that is, they were obliged to the Sanction of the Law; therefore the Obligation is not declared to be none: But this is the business, that that Obligation which was, may be taken away; that is, that there may be a Relaxation or Dispensation of the Law.

Here it may be asked, *Whether that Penal Law is relaxable?* For there are some Laws unrelaxable, either absolutely or upon Condition, *ἡ ἀποδεσμεύσις*. The absolutely unrelaxable, are those, of which the opposite contains an immutable pravity in it self, by reason of the nature of the thing it self: As for Example, the Law, which forbids *Perjury*, and *bearing false Witness against a Neighbour*; for as we say, *that God cannot lie*, *Hebr. 6. 18.* or *deny himself*, *2 Tim. 3. 13.* so no less rightly shall we say, *That God cannot do, or approve evil Actions*, or grant a power to do them. But Laws unrelaxable *ἡ ἀποδεσμεύσις, upon Supposition*, are those that are made by a definite Decree, which the Scripture calls *ἡ βουλὴ ἀμετάθετος*, or *ἀμεταβόητος*, *unchangableness*, or *unrepentableness of Will*, such as is the



the Law of damning them, that are not willing to believe in Christ, *Hebr. 3. 18.* but all Positive Laws are absolutely relaxable: neither should men fly to an hypothetical necessity by a definite Decree, when there is no sign appearing of such a Decree. But that some are affraid, lest if we grant that, we do an injury to God, as if we made him mutable; in that they are greatly deceived: for the Law is not something Internal in God, or the very Will of God, but a certain Effect of his Will. But it is very certain, that the Effects of the Divine Will are mutable; neither doth God in promulgating a Positive Law, which he would at sometime relax, signifie that he wil- leth another thing than he really willeth. For God seriously sheweth, that he wills that the Law should be ratified, and oblige, yet retaining the power of relaxing, which is joyned to Positive Law of its own nature, neither can it be understood by any sign to be abdicated of God. Verily it is another thing, if there adhere to a Positive Law, either an Oath or Promise, both of which are observed, *Hebr. 6. 18.* for an Oath is a sign of the immutableness of the thing to which it is added, *Psal. 95. 11. 110. 4. Hebr. 3. 11. 6. 17. 7. 21.*

And a Promise gives power to a Party, which cannot without injury be taken from it: Therefore though to promise is free, yet there is not a freedom to break Promises; therefore that ought to be referred to those things that have immutable pravity in themselves. Therefore God cannot do this, who is therefore called *faithful*, because he keeps his Promises, 1 *Theff.* 5. 24. Therefore let us see whether there is in the said Penal Law any thing that utterly disallows Relaxation.

And first, it may be objected, *That it is just naturally, that the Guilty themselves be punished with such a punishment as is answerable to their Crime: and therefore that it is not subject to Free-will, nor is relaxable.* That this Objection may be answered, it must be known that unjust doth not follow of any denial of just, no not at that very time when the same Circumstances are put: for as it doth not follow, if a King should be called Liberal, who gave to some Man a thousand Talents, that he should therefore not be Liberal if he gave them not; so it is not perpetual, that that which is performed justly, cannot be omitted, but unjustly. Now a thing is called natural, as in Physicks, so in Morals, either pro-

properly, or less properly. Natural in Physicks properly, is that which necessarily coheres to the Essence of every thing; as for a living Creature to have sense: but less properly that which is convenient, and as it were fitted for any Nature; as for a man to use his right hand. So then in Morals there are some things properly natural, which follow necessarily from the relation of the things unto rational Natures, as that Perjury is unlawful; but some improperly, as that a Son succeeds the Father. Therefore that he that hath offended, deserves Punishment, and therefore is punishable, this follows necessarily from the relation of the sin and sinner to the Superior, and it is properly natural. But that any sinner should be punished with such a Punishment as is answerable to the Fault, is not necessary simply, and universally. Neither is it properly natural, but agreeable enough unto Nature; whence it follows, that nothing hinders why the Law commanding this same thing should not be relaxable. The sign of a definite Decree or Irrevocability, appears not in that Law, of which we Discourse; neither is it a promising Law; therefore none of those things hinder a Relaxation; for it

should not be admitted, that a threatning should be equallized to a Promise: for by a Promise some right is acquired to him, to whom the Promise was made. But by threatning, only the merit of Punishment in the sinner, and the right of punishing in the Threatner, are more openly declared. Neither is it to be feared, least something be detracted from the Veracity of God, if he doth not fulfil all his Threatnings: for it must be understood, that all threatnings that have not with them a sign of Irrevocability by their own nature, do diminish nothing of the right of the Threatner to relax, as before was declared: and it appears manifestly by the Example of the Divine Clemency towards the *Ninevites*. It must not be here omitted, that the ancient Philosophers by Natural Light judged, that no matter was more relaxable than Penal Law. Therefore *Aristotle* says, that ὁπτικὸς is συγχωρικὸς. And *Sopater* in an Epistle to *Demetrius* saith so: Τὸ λεγόμενον ὁπτικὸς δίκαιον, ἢ αὐστηρῶς τῷ νόμῳ φωνῶ παραμυθούμενον, ἀμεμρῆς ἐμοὶ δοκεῖ χαρίτω ἀληθινῶν καὶ ἐλπίδων προφάσις· τὸ μὲν γὰρ ὅτι παρὰ συναλλάγματι τῆ δίκης ἐπὶ παντὶ δικτικὸν ἐκφύγει παντελῶς τὸ τῷ χαρίτω γίνεσθαι, τὸ δὲ ὅτι τοῖς ἐγκλήμασιν ὁπτικείμε-

νοῦ ἐκ ἀναγκῆς πρὸς μετῶν ἢ φιλάνθρωπων ἡ  
 χαλεπὸν μετῶπον That which is called  
 moderate Justice, comfortably interpreting  
 the austere voice of the Laws, seems unto me  
 an innocent pretence of the true and free  
 Graces: but correcting Justice in mutual  
 Exchanges, wholly shuns the nature of the  
 Graces. But that which consists in Accusati-  
 ons, doth not abhor the meek and courteous  
 face of the Graces. It appears by these  
 things, which hitherto have been said, that  
 that Positive and Penal Law of God was  
 dispensable. But this hinders not, but that  
 there were certain Reasons, which might  
 dissuade (that I may stammer after hu-  
 mane manner) this Relaxation. And these  
 may be taken either from the nature of  
 all Laws, or from the proper matter of  
 the Law. It is common to all Laws, that  
 by relaxing something seems to be taken  
 away from the Authority of a Law. It  
 is a property of this Law, that though that  
 Law, as we said, hath not an inflexible  
 Rectitude, yet it is very agreeable to the  
 Nature and Order of things: from which  
 things it follows, That the Law was not  
 to be wholly unrelaxable, but not easily,  
 nor for a light Cause. And the only πῶ-  
 σοφῶ νομοδότης, infinitely wise Lawgiver did

according to that. For he had a very weighty Cause, when Mankind fell into sin, to relax the Law; because if all sinners had been to be given up to Eternal Death, two very beautiful things had utterly perished out of the World; on Mens part Religion towards God, on God's part the Testimony of his special Bounty towards Men. Neither did God, in relaxing the Law, observe Causes only, and that very weighty ones, but also did set a singular Bounds to the Relaxation, concerning which there will be a fitter place to Discourse afterwards.

---

## CHAP. IV.

*Whether it is unjust that Christ should be punished for our sins? And it is shewed that it is not unjust.*

**T**HE Arguments whereby Socinus goes about to disprove this Doctrine, having not been placed by him in a right enough Order, seems to us that they ought to be digested in this manner: That the first rank be of those Reasonings, which gather that *That which we defend to have been performed, is unjust.* The second, of those *that deny there was cause for so doing.* The third, of those *which deny that God did that which we assert.* For if the thing it self hath Unrighteousness in it, in vain is the Cause thereof sought for, because there can be no reasonable Cause of that which is unjust: In vain also is it disputed, Whether it hath been? because no unjust thing can be done by God. Also the

the Examination of the Cause, because by nature it goes before the Question of the Fact, should also first be handled: therefore that we may come to the Question of Just and Unjust, first, these things are to be separated, *Whether it was just that Christ should be punished for our sins? And if that could any thing Conduce to obtain a pardon for us?* For this latter must be referred to the second rank, that disputes of the Cause of the Fact: but it belongs not properly to this first. For though such a Cause of Punishment had not been, it would not thence follow, that some Injury is contained in the Punishment. But it seems that an Injury may be sought, either in the Matter it self, that is, in the very heavy Afflictions and Death compared with the Innocency of him who suffered those things; or in the Form, that is, in the Punishment compared with other mens Sins, as the meritorious Cause. Therefore we shall shew, that there is Injury in neither.

First then, *Socinus* confesseth, *That it is not unjust that Christ, most Innocent, should suffer from God very heavy Punishments, and Death it self that hence no help can come to his Cause.* And the thing it self demonstrates  
the



the same very evidently : For Sacred History shews, that *Christ suffered very grievous things, and that he died also.* The Scripture no less evidently says, that *God did this very thing.* But without blaspheming the Sacred Deity, it cannot be denied, that God doth nothing unjustly. Therefore passing over to the other part, I affirm, *That it is not simply unjust, or against the nature of punishment, that a man should suffer for other mens sins.* When I say *unjust*, it is manifest that I speak of *unjustice*, which riseth out of things, not which riseth out of Positive Law, as whereby Divine Liberty cannot be diminished. I prove this that I said ; *Exod. 20. 5. and 34. 7. God visits the Iniquities of the Fathers upon the Sons, Nephews, and Nephews Children. Our Fathers sinned, and we bear their punishment, Lam. 5. 7.* For the Fact of *Cham*, *Canaan* is subjected to a Curse, *Gen. 9. 25.* For the Fact of *Saul*, his Sons and Nephews were hanged, God approving of it, *2 Sam. 21. 8, 14.* For the Fact of *David* 70000 perish, and *David* cries out, *I have sinned, and done wickedly, but what have these sheep done ? 2 Sam. 24. 15. and 17.* So for the Fact of *Achan* his Sons are punished, *Jos. 7. 24.* and for the Fact

Fact of *Jeroboam* his Posterity, 1 *Kings* 14. These places manifestly shew that some are punished by God for other mens sins. He that hath time, may see *Chrysostom Homil.* 29. on *Gen.* chap. 4. *Tertullian* against *Marcion*.

*Socinus* objects that in *Ezekiel*, *The Soul that hath sinned, it shall die; The Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son.* But in these words God teacheth not what he must necessarily do, but what he hath decreed freely to do. Therefore it doth no more follow hence, that it is wholly unjust, that the Son should bear any punishment of his Father's fault, than that it is unjust that a sinner should die. The place it self proves, That God doth not here discourse of a perpetual and immutable Law, but of the ordinary Course of his Providence, which he professeth he will after that time use towards the Jews, that he may break off all occasions of Calumny.

Neither is that more to the purpose that is written *Deut.* 24. 16. *Let not the Fathers be put to death for the Sons, nor the Sons for the Fathers; but let every man be put to death for his own sin.* Of which also there

there is mention made 2 *Kings* 14. 6. for this Law is in part Positive, whereunto God is not tied, as having no where made that Law to himself; neither indeed can he be tied to any Law. Also the diversity of the Reason is manifest, because the power of Men is narrower than that of God; which shall be more clearly explained afterwards; though now also I may intimate, that the abuse of Power is feared in men, but it is not feared in God.

*Socinus* replies, *That no where in Scripture the Innocent are found punished for the sins of the Guilty.* But this Reply is not to the purpose: For seeing we read that some were punished, not only for their own sins, (in respect whereof they were guilty) but also for other mens sins, it follows that they were also punished, as they were not guilty. But if a man may in part be punished as he is not guilty, the nature of the thing doth not hinder, but that he may be punished in the whole; for the right of the parts and the whole is the same: Add also that the Posterity of *Saul* were wholly innocent, as to that sin, for which they were punished. But if a man may be punished in a respect, wherein he is innocent, he may also be punished  
being

being innocent. And, if a man rightly consider, Innocence hindereth not punishment more than Affliction; yea, it hindereth not that at all, but for this. Therefore the distinction of Guilty and Innocent belongs to the Question, *Whether any man may be justly Afflicted*: but not to this, *Whether his Affliction may have the force of Punishment*? For it being granted, That Relation to a man's own Sin, is not of the Essence of Punishment, it being also granted, that the Innocent may be afflicted, (as Socinus confesseth God may do for a while) no Reason verily can be given, why by the very nature of things (for here we treat not of Positive Law) it should be unjust that an innocent Person should be punished for another man's Fault with such Affliction, especially if he hath of his own accord obliged himself to such a Punishment, and hath power in himself to undertake it: which shall be handled afterwards.

Socinus urgeth, *That at least between the Guilty, and him that is punished, there ought to be some Conjunction*; which he acknowledges between Father and Son, but between Christ and us, he doth not acknowledge. It might be said here, that man is  
not

not without relation to man, that there is a Natural Kindred and Consanguinity between Men, because Christ took upon him our Flesh. But another much greater Conjunction between Christ and us was decreed by God ; for he was appointed of God, that he should be the Head of the Body of which we are Members. And here it must be observed, that *Socinus* did erroneously confine to the Flesh, that Conjunction which is sufficient for the laying Punishment upon one for the sins of another ; because here the Mystical Conjunction hath no less power ; which appeareth most in the Example of a King and People.

There was cited above the History of the People of *Israel* punished for the sin of *David*: Concerning which thing the Ancient Author of *Questions and Answers to the Orthodox* which are carried about with the Name of *Justinus*, discoursing wisely, said thus; Ὡς σύγκειτο ὁ ἀνδρωπῶς ἐκ ψυχῆς καὶ σώματος, ἔτι καὶ ἡ βασιλεία σύγκειτο ἐκ τῆς βασιλείας καὶ τῆς βασιλευμένης. καὶ ὡς περ ἁμαρτήσας ὁ ἀνδρωπῶς ἁμαρτήματα διὰ χειρὸς, καὶ ἂν τυπῇθῃ εἰς τὸ νῶτον ἐκ ἀδικεῖ ὁ τυπῆσας αὐτὸν: ἔτι καὶ ἐκ ἀδικεῖ θεὸς ἐπὶ τοῖς τῆς βασιλείων πταίσμασι τὸν λαὸν τιμωρῶμεν.

*μωρὸν μὲν ὁ ἄνθρωπος.* As a man consists of a Soul and Body, so a Kingdom consists of the King and People; and as a man, having sinned a sin with his hand, if he be struck upon the back, he that struck him doth no injustice; so God doth no injustice in punishing the People for the Faults of their Kings.

At length Socinus comes to this, that he saith, That at least this is not found in the Scripture, that an Innocent Person was punished for those Faults, for which the Guilty Person himself was not punished. But this also is not to the purpose: For because it is not of it self and univerially unjust to grant Impunity to a guilty Person, (which Socinus confesseth) neither is it unjust to punish a man for another man's sins; there cannot be injustice in these, no not when they are joyned together. Yea, the Scripture makes manifest that that very thing is not unjust, by the Example of *Achab*, who received the impunity of his sins, the punishment whereof was required of his Son and Posterity, *1 Kings 21.29. 2 Kings 8, 9, and 10.* But this shall be more accurately examined when we shall come to this Question, *What Cause moved God that he punished Christ for our sins.*

There-

Therefore the Sacred Writings do not at all stand on *Socinus* his side, which declare that God did that, which *Socinus* unjustly accuseth of injustice. But neither hath he any great Defence from right Reason, which it is wonderful that he so often doth boast of, but shews it nowhere. But that all this Error may be taken away, it must be observed, that it is essential to punishment that it should be inflicted for sin; but it is not essential to it, that it should be inflicted upon him, who sinned: and that is manifest by the similitude of *Reward, Favour, and Revenge*. For often Reward useth to be conferred upon the Children or Kindred of a well-deserving Person, and Favour on them that are near a-kin to him that bestowed the benefit, and revenge on the Friends of him that offended: neither do they upon that account cease to be what they are, *Reward, Favour, and Revenge*. To the confirmation hereof this all conduceth, That if it were against the nature of punishment, then this very thing should not be called unjust, but impossible. But God forbid the Son to be punished by men for the Fathers sin, but they are not forbidden things impossible. Moreover Unjustice

H

pro-

properly happeneth not to a Relation (such as Punishment is) but to the Action it self, such as is the matter of Punishment. And here it is necessary that the true difference should be sought, Why it should not be equally free to all men to punish a man for another mans sins, as to bestow a Reward or Favour for another man's Merit or Benefit: For an act in which is Reward or Favour is a benevolent act, which in its own nature is free to all; but the act in which Punishment is, is a hurtful act, which is neither granted to all, nor upon all. Wherefore, that a Punishment may be just, it is required, that the Penal act it self should be in the power of the Punisher: which happeneth three ways; either by the antecedent right of the Punisher, or by a just and valid consent of him whose Punishment is the Concernment, or by the Crime of the same Person. When by these ways the act is made lawful, nothing interposeth, but that it may be ordained for the punishment of another man's sin, provided there be some Conjunction between him that sinned, and the Party to be punished. And this Conjunction is either Natural, as between a Father and a Son; or Mystical, as between  
King



King and People; or Voluntary, as between the Guilty Person and the Surety. *Socinus* appeals to the Judgment of all Nations. But as to God, the Philosophers doubted not that the sins of the Parents were punished by him in the Children. Which *Plutarch* eloquently explaining in his Book, Περὶ τῆς ἐκ τοῦ θεοῦ βραδύτης τιμωρομένου, saith thus; ἔστι δὴ τὰς καὶ γένεσι ἐξ-  
 ηρτημένον ἀρχῆς μιᾶς καὶ δυνάμει τινα καὶ κοινω-  
 νίαν διαπεφυκκυῖαν ἀναφύσεως καὶ γενέσεως ὅπως  
 τι διμύρμημα πεποιημένον ἀπὸ πλάξεως τῆς  
 γενήσεως. Ἐξ αὐτῆς γὰρ, ὅπως αὐτὴ γέγονεν  
 ὡς ἔχει τι καὶ φέρεται τῇ ἐπειρῇ μέρεσιν ἐν ἑαυτῇ  
 καὶ πολεζόμενον προσκόντας καὶ τιμωρόμενον.  
 And presently, ἐδὲν δεινὸν ἐδ' ἀποπὸν αὐτὴν ἐκεί-  
 νων ὄντες ἔχωσι τὰ ἐκείνων. There is verily  
 a Generation depending upon one Beginning,  
 which sustains a certain Power and Natural  
 Communion; and that which is begotten is  
 not free from a Relation to that which be-  
 getteth, as a Building that is made; for  
 it came out of it, but not from it; so that it  
 hath, and carries in it self, some part of  
 the things pertaining thereunto, being both  
 reasonably chastised and punished. There is  
 no Cruelty nor Unreasonableness, that those  
 that pertain unto them should partake of their  
 things. He adds thereafter something not

unlike that which we just now cited out of a Christian Writer: Τελούει δὲ πάντων ἄδικον εἶναι τὴν ἰσχίον πορεύσαν καὶ τὴν ἀντιχει-  
 εα. He is ridiculous that says it is an unjust thing to burn the Thumb, when the Joints are in danger.

And Valerius Maximus treating of Dionysius the Sicilian; Though he did not suffer the Punishments due to so many Sacrileages, yet by the Disgrace of his Son, he suffered the Punishment, which being alive he escaped. There are six hundred like places in Historians and Poets. So also it was a no less received Sentence from the time of Hesiod, who said, δίκη Justice was Jupiter's Daughter, who requested Jupiter, that the People might be punished for the sins of the Kings.

-- ὅρρ' ἀποτίσῃ

Δῆμῳ ἀπαδάλιας βασιλέων.

Socinus dares not deny that other men are punished for other mens sins; for the thing is manifest in Pecuniary Punishments. Ulpianus l. si quis reum d. de cust. & exhib. reorum, lays, Is punished with a Pecuniary Punishment instead of the Guilty Person. Caius saith, The Surety is rightly taken into  
 the

the punishment of Theft, because great reason adviseth that punishment should be suffered, for evil Deeds. *L. si à reo d. de fidejuss.* And this very thing is sufficient, that it may appear that it is not of the Nature of Punishment, that he who sinned should both pay, and necessarily suffer. But *Socinus* brings this reason, why the same power is not in Corporal Punishments, because Money may be made another mans, and therefore being paid for another by a short fiction of the hand, it may seem given to the Delinquent, and afterwards paid by him; but Corporal Vexation cannot be made another man's; but this is said more subtilly than truly: For that Reason makes something for the procuring Deliverance to the Guilty Person. But that reason doth not make that the Punishment which another hath deserved, should be inflicted on another: for if that were of force, often the Reward of a well-deserving Person could not be paid to a Person joyned with him; to wit, because the thing in which the Reward should consist, could not be made his that deserved it, either because he was dead, or because the thing was Incorporeal. The *Athenians* educated the Sons of well-deserving Persons upon the

Publick Charge. The *Romans* granted unto the Sons of the ancient Soldiers the priviledges of Corporals: They suffered neither the Nephews, nor the Sons of the Nephews of the most Perfect (as they called them) to be subject to Examinations. We read in *Greek* and *Roman* Histories, that the Memory of Parents hath been of advantage to Children to save them from Punishment: but the Education, Priviledge, or Impunity of Children cannot be made the Education, Priviledge or Impunity of the dead Parents. Yea, if it were true that *Socinus* says, then the Punishment could not be exacted of the Safety, not being willing that the Guilty Person, being absent by chance, should be freed from the Obligation of a Pecuniary punishment. Therefore as touching this Question, this is not the true difference between Pecuniary and Corporal Punishment. We shall mention the truer presently. But this I most wonder at, that *Socinus* says; That it's proved by the *Laws and Customs of all Nations and Ages*, that a Corporal Punishment, that one oweth, cannot be paid by another. For verily, amongst the *Persians* of old, for the Fault of one man his Kindred perished, as witnesses *Marcellinus*.

*cellinus*. Amongst the *Macedonians*, the Heads of those were Condemned that were of the same Blood with the Traytors, as *Curtius* tells. In the Cities of *Grecia* it was a Custom, that, together with the Tyrants, the Children of the Tyrants were slain, as *Halicarnassæus* and *Cicero* observes. Indeed, these things are not commendable, but yet they prove that that Assertion, concerning the Consent of all Nations, is not in all respects true. And in these Examples the Conjunction of Persons only, seemed to suffice for Punishment without any Consent: which *Halicarnassæus* observes to have been rejected by the *Romans*. But where any Consent went before, I dare almost be bold to say, that there was none of all those, whom we call *Pagans*, that judged it an unjust thing for one man to be punished for another man's Fault. The power of killing *Sureties* shews this, which was usual to the most courteous People. The *Thessalians* of old killed Two hundred and fifty Hostages, as *Plutarch* tells. The *Romans* beheaded three hundred *Volsicians*. They threw down the *Tarentines* from the *Tarpeian Rock*, as is mentioned in *Livius*. There are extant the like Examples of *Goths*, *Danes*

and *English-men*: And as very Learned men have rightly observed, it was judged righteous so to do. So also in Capital Judgments the Pledges were usually slain, if the Guilty Persons did not present themselves, whence by the *Grecians* they were called *ἀντιλῦχοι*, *Souls put in stead*, it appears sufficiently both from other places, and also from the noble History of *Damon and Pythias*. Neither is it any wonder that they so judged; for, because they believed that every man had no less power of his own life, than over other things, as appears by the frequent and so much noised *αὐτοκτονία* *Self-murder* among the *Grecians*, *Romans*, and other Nations; it was clearly the Consequence that they believed Life could be strongly obliged no less than other things; for the former being presupposed, it was necessary the latter also should be granted. And verily, if any man examine this Business with requisite diligence, he will find a true difference why a man is less obliged by consent to Corporal, than Pecuniary Punishment; that is, that he that consents hath not equal power over Body and Money. Neither yet do I assent unto the Modern Lawyers approving this by a certain

tain Answer of *Ulpianus*, who said, *That no man seems Lord of his own Members.* L. liber homo d. ad Legem Aquil. For he takes the word *Lord* strictly, according to the use of Civil Law, as it is opposed to a Servant, because the *Aquilian* Law speaks strictly of a Servant, he denies that the direct Action that is answerable to the words of the Law, can be accommodated to a Free-man wounded: yet so that by the likeness of Respects he thinks an useful Action should be given. And that I may truly say what I think, though I very much admire the Equity of the *Romans* in moderating this Extension of Punishment, yet I cannot be perswaded to believe that it was a thing by them supposed wholly, and of it self unjust, that one man should be corporally punished for the Fault of another. Neither am I therefore moved, because Suretiships were by them forbidden under capital punishment: for many things use to be forbidden, not because they are judged altogether unjust, but because they are dangerous, as all Suretiships of Women, and of others also for a Dowry; this therefore belonged to Civil Law, which because it failed in Foreign People, therefore it was otherways observed in their

Hostages by the *Romans* themselves. Yea, so long a time afterwards Christian Emperors appointed that the Jaylor, when the guilty Person escaped through the default of his Family, should bear his Punishment, *L. ad Commentariensem C. de custod. reor.* And now also, or not long since, noble Masters of Law have taught that this Rule, *That no man should oblige himself to Capital Punishment, ceaseth, if Law or Custom confirmed that manner.*

But as touching those Punishments which respect not any Consent, but only the Conjunction of Persons, though the *Roman* Laws forbid a Son to be the Successor of his Father's Punishment, or to be marked with any Blot for his Father's Crime, yet *Halicurnassæus* observes, that this very thing obtain'd not from the beginning, but from that time, in which *Sp. Cassius* was condemned of Tyranny. Wherefore neither the *Romans* themselves thought that this Power descended from a certain perpetual and immutable Rule of Justice. Whereas the Emperours *Arcadius* and *Honorius*, would seem to grant Life to the Sons of them that had committed Treason, not of the Necessity of the Law, but of their Imperial Lenity, when other-  
ways,



ways, as they themselves speak, they ought to have perished by their Father's Punishment, *L. quisquis C. ad l. Jul. Majest.* This also may be added, That it can be proved by Histories, that the Death of Rebels was inflicted on their Children, not only by *Tiberius* and *Severus*, but also by *Theodosius*. It must also be observed, that in the same Law of *Arcadius* and *Honorius*, *Jus omne ab intestato, aut ex Testamento cuiquam succedendi*, all right of succeeding to any man by Testament, or otherways, is taken away from the Sons of Rebels, that Infamy is branded upon them, that they are not suffered to attain to Preferments or Corporations. Afterwards it is added; *May they be such, that unto them, being oppressed with perpetual want, Death may be a Comfort, and Life a Punishment.* Exclusion from Preferments about the Children of them that had offended against the Commonwealth, was a long time used by the *Romans* from the times of *Sylla*. But that Sons should suffer want for the Crimes of their Parents, *Cicero* says it is an ancient thing, and of all Cities; and namely he adds, that the Children of *Themistocles* suffered want: which are only therefore brought, that it may appear that there was not that Consent

sent of Nations, which *Socinus* brings in for himself: and that, the *Romans* themselves, whose Equity was most conspicuous amongst all People, did not regard that difference in punishment, that Money may be made another man's, but Corporal Punishment may not: For neither the Poverty of Children, or Infamy, or their Exclusion from Preferment, could be made the Poverty of Parents, their Infamy, or their Exclusion from Preferments, except perchance by a certain Fiction, which esteems the Father and Children as if they were one and the same man. Also I wonder at that which *Socinus* pronounceth of the Fact of *Zaleucus*, whose History is in *Diodorus Siculus* and *Aelianus*, that he saith he hath a very ill report, and his name is reckoned amongst headstrong and rash Princes and Judges of People; verily all Antiquity, both for wise Laws, and also chiefly upon the account of that Fact, commended *Zaleucus*; as also it appears by these Writers, that I mentioned, and *Plutarch* and others; and I think that no other ancient Writer judgeth otherways of that Fact. The Sentence of *Valerius Maximus* is in the eyes of all men. Also there is nothing stronger than those Examples of Justice,  
*Zaleucus,*

*Zaleucus*, when he had guarded the City of the *Locrenses* with very wholsom and profitable Laws, when his Son being Condemned for the Crime of Adultery, according to the Law appointed by him, should have wanted both his Eyes, and the whole City, in respect to the Father, forgave the young man the necessity of the Punishment, for sometime he consented not. At length, being overcome by the Prayers of the People, first having plucked out his own Eye, and then his Sons, he reserved the use of seeing to both. So he rendered unto the Law, the due measure of Punishment, by a wonderful moderation of Justice, having divided himself between a merciful Father, and a just Law-giver. And verily, if a man had a free power, as of Living in Banishment, so in plucking out his own Eye, nothing could be found more praise-worthy than that Fact of *Zaleucus*, especially when the precise Obligation of the Law ceased, either for his Principality, or for the Peoples Consent. Therefore *Zaleucus* erred, as almost all Pagans, that he claimed a greater power over his own Body than was due. But that Fact so much celebrated, gives Testimony against that  
Know-

Knowledge that *Socinus* thinks is imprinted in the minds of men, that no man can take upon himself the punishment of another man's Fault.

That we may conclude this Question, this is not enquired, *Whether it is lawful for any Judge to inflict upon any man any punishment of another man's Crime?* For the Law of Superiour Judges takes away this power from the Inferiour. Neither is this enquired, *Whether this be lawful to the highest Power among men, in any punishment, and over any man?* for sometimes either the Law of God, or natural Reason hindereth. But this properly is enquired into, *Whether the Act, that is in the power of the Superiour, may without consideration of another man's Crime, be ordained by that Superiour for the punishment of another man's Crime.* The Scripture denies this to be unjust, which shews that God did this. Nature denies, because it is not proved to forbid; the Consent of Nations openly denies. And that the thing may be presented more naked before the Eyes, who judges Decimation that was usual in the *Roman* Legions to be unjust, when he that offended, and could have been pardoned no less than another, is punished not for his

his own Fault only, but for the Fault of all the other. Who judgeth it unjust, if, the highest Power relaxing the Law, some man useful to the Common-wealth, but deserving Banishment for a Fault, is retained in the Common-wealth, yet another of his own accord obliging himself to Banishment to satisfy the Example? Who would judge it unjust, if a Chief Governour of a Common-wealth denies Preferments to Children of Rebels, otherways not unworthy, if there are others found as fit for them? Verily there is no injustice here; for in the first kind of Fact, the proper fault of the Person punished; in the second, the valid Consent of the Party concerned; in the third, the Liberty of the Governour permitted that to be performed, which the Governour useth for punishment. In our Fact God hath power to punish Christ, being Innocent, unto a Temporal Death, as *Socinus* confesseth, to wit, a Lordly Power: Christ also had by Divine Concession, yea, as being God himself, a Power which we have not, over his own Life and Body. *I, saith Christ, have Power and Authority to lay down my Life, John 10. 18.* Therefore there is no Injustice in this, That God

God who hath the highest Power for all things that are not of themselves unjust, he himself being subject to no Law, would use the Torments and Death of Christ, to shew a weighty Example against the great Crimes of us all, to whom Christ was very nearly joyned by Nature, Kingdom, Suretiship: which, how not only justly but also wisely, was appointed by the most Wise and most Just God, it will appear more in the following Chapter, where we shall search into the Cause of this Divine Counsell.

---

**CHAP.**

## CHAP. V.

*Whether there was sufficient Cause, that moved God to punish Christ for us? and it is shewed that there was.*

**S**ocinus often endeavours to prove that God was not willing that Christ should suffer punishment for us by this Argument, because there appears no Cause, that God would do so. We need not here use the Lawyers Defence, who deny that account can be given of all things that were appointed by Ancestors, though this Refuge may much more justly be laid open to us than to them, because it is not so difficult to men to search into the Causes of Human Will, because of the Community of Nature: but the Causes of the Divine Will, many times, through their very sublimeness, are hid from us. *Who knoweth the mind of the Lord, who hath been his Counsellor?* Rom. 11.32. Therefore of-  
I ten

ten ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ, Rom. 11. 33. *his ways are unsearchable.* It could be added, that often the Will of God is sufficient to it self for a Cause: for these things being excepted, that contain in themselves a certain rectitude and determined to one, which God willeth because they are just, that is, because they agree to his Nature, in all other things that he willeth, he maketh them just by willing; so on whom he will, he hath *mercy*, and whom he will he *hardneth*, Rom. 9. 18. But it is not necessary that we should fly to those things, because God himself hath manifestly enough declared unto us Causes of his own Counsel. But it is convenient that we should say this only by way of Preface, that *Socinus* doth not rightly require that such a Cause should be rendered, which may prove that God could not do otherways; for such a Cause in these things that God doth freely, is not requisite. But he that will say, this Action is free, will have *Augustine* for a Consenter; that professeth, *God wanted not another possible way of delivering us, but there was not another more convenient way for curing our Misery.* But also before *Augustine*, *Athanasius* said, ἰδοὺ αὐτὸ καὶ μὴδ' ὅλως ἐπιδημιότατον αὐτοῦ. *μὴδον*



μόνον εἰπεῖν ὁ Θεὸς καὶ λύσαι τὴν κατάραν· ἀλλὰ σκοπεῖν δεῖ τὸ τοῖς ἀνθρώποις λτιστεῖν καὶ μὴ εἶναι πᾶσι τὸ δυνατόν τῷ Θεῷ λογίζεσθαι. *God could have said a word, and so abolished the Curse, if he had not come at all; but it becometh to consider that which is profitable to men, and not the power of God in all things.* Therefore that demand of Socinus is so much the more unjust, because he himself gives no Causes of the Torments and Death of Christ, which draw any necessity with them; for Oracles and Miracles could suffice to shew us the way of Holiness; and Christ could without Death, and Death without Christ: for the Afflictions and Death of the Prophets also and Apostles, the Life also of Christ, could be abundantly sufficient unto us for this use. Christ also could, after a Life passed innocently here, as *Enoch* or *Elias*, have been translated into Heaven without Death, and thence shew his Majesty to the Earth. For these are the Causes to which Socinus ascribes the Death of Christ, as appears to any man, which are not joyned with that Effect by any necessity. What if it sufficeth to him to alledge Causes not cogent, that I may so say, but inviting and perswading, Equity suffers not that he should

give a harder Law to them that dispute with him.

But it will not be difficult to us to give a sufficient Cause, and that very weighty, out of the Scriptures, whether we ask this, *Why God would forgive Eternal Punishment to us?* or, *Why he was not willing otherways to forgive the same, but by punishing Christ?* The former hath Cause in his Goodness, which of all the Properties of God is most proper to God: for every where God describes himself chiefly by this Attribute, that he is *bountiful and gracious*, *Exod. 34.7. Josh. 4.2. 2 Chron. 30. 9. Psal. 86.4. and 14. 103.8. 111.4.5. Hai. 55.7. Jer. 31.20. Joel 2.12. Luke 6.36. Rom. 2.4.* Therefore God is forward to help man, and make him happy: But this he cannot do, while that horrible and eternal Punishment remains. Moreover, if Eternal Death should have been inflicted upon all men, all Religion had perished through Despair of Happiness: therefore there were great Causes of sparing. On the other side, those Testimonies of Scripture, already brought by us, which say that Christ was for our sins delivered up, suffered, died, do prove that God had cause, *Why he laid punishment on Christ.* For these

these kinds of speaking, as we there shewed, signifie an Impulsive Cause. But by these things that we have said of the end, it may be understood that there was not only a Cause, but also what the Cause was; to wit, that God would not pass by so many and so great sins, without a remarkable Example. But this is therefore, because every sin doth greatly displease God, and so much the more, how much greater it is: *Prov. 11. 20. Psal. 5. 5. Isai. 66. 4. Rom. 1. 18. Zech. 8. 17. Psal. 45. 8. Hebr. 11. 2.* But because God is active, and created Creatures using reason for that purpose, that he should make his Properties more manifest, it is convenient for him to testifie by some act how much sins displease him; but the act most agreeable to that thing is punishment. Hence is that in God, which Sacred Writings call *Anger*, because there is no other word more significant, *Exod. 32. 10, 11. Numb. 11. 1. 16. 22. 25. 3. Psal. 2. 5, 6. 1 John 3. 36. Rom. 1. 18. 2. 8. Eph. 5. 6. Coloss. 3. 6. Apoc. 5. 16.* By this *Anger* God testifies that he is hindered from doing Good to men, *Gen. 6. 7. Jer. 5. 25. Isai. 59. 2. Dent. 32. 29, 30.* Moreover, all impunity of sin of it self hath this, that sins are thereby esteemed

steemed to be of less value ; as on the contrary , the most expeditious way of driving from sin, is fear of punishment. Hence that , by bearing a former Injury , thou invitest a new one , therefore Prudence upon this account stirs up a Governour to punishment. Moreover, the Cause of punishment is augmented , when any Law is published, which threatneth punishment : for then the omission of punishment, for the most, detracts from the Authority of the Law amongst Subjects. Hence that Precept of the Politicians , τῶς κεμένεσ νόμοις ἰσχυρῶς διὰ φυλάττειν, *to keep strongly the appointed Laws.* Therefore God hath very weighty Causes of punishing, especially if you please to consider , both the magnitude and multitude of sins. But, because amongst all Gods Properties, the love of Mankind hath the pre-eminence, therefore God , when he could justly , and was moved to punish the sins of all men with a deserved and legal punishment, that is, with Eternal Death , he would spare them that believe in Christ ; But when he was to spare , by making some or no Example against so many and so great sins, most wisely he chose that way , by which many of his Properties should be manifested,

ed, to wit, both Clemency and Severity, or the hatred of Sin, and care of keeping the Law. So *Ælianus* praising the Fact of *Zaleucus*, mentions two Causes thereof, that the young man may not be wholly blinded, and that that which once was authorized, might not be destroyed; *ἵνα μὴ ὁ νεανίσκος τυφλωθῇ τελείως*, and *ἵνα μὴ διαφθαρῇ τὸ ἀπαξ κεκυρωμένον*: of which Causes the one looks thitherward, that something of the Law may be changed through Clemency, and the other, that it should not be changed too much. They that have written concerning the Relaxation of Laws, observe that those are the best Relaxations, unto which Commutation or Compensation is annexed, to wit, because that way very little of the Authority of the Law is destroyed, and in some respect, that Reason which is the Cause of the Law, is obeyed; as if he, that is obliged to restore a thing, be freed by paying the price; for the same, and so much, are very near a-kin. Such Commutation is sometimes admitted, not only among things, but also sometimes among Persons, providing that may be without hurt to the other party. So Fathers are permitted to succeed into the Prison of the Son; as *Cimon* succeeded *Mil-*

*tiades*, and that we may not go out of Penal Judgments, and those Divine, there are extant expresse Footsteps of the like Fact in Sacred Scriptures. *Nathan*, at the command of God, pronounced to *David*, being a Murtherer and Adulterer, *Thy sin* (that is, the punishment of sin) *is translated from thee, for thou shalt not dye*; (which otherways the Law required) *but because thou hast given the Enemies of God occasion to blaspheme God, that Son, which is born to thee*, to wit, very near unto thee, and Vicar of thy punishment, *shall surely die*, 2 Sam. 12, 13, 14. *Achab* defileth himself, both with Murder and Robbery; God denounceth to him by *Elias*, *That it should come to pass, that the Dogs should lick his Blood*. Nevertheless, the same God seeing his Fear, and a certain Reverence to the Deity, said, *I will not bring the Evil* (to wit, which himself had deserved, and I had threatned) *in his days: In the days of his Son* (who, besides his own, shall also bear his Father's punishment) *I will bring the Evil upon his House*. In both, God relaxeth the Law or Threatning of Punishment, but not without some Compensation, by translating the Punishment upon another. And so He evidenceth both  
his

his Clemency and Severity or Hatred of Sin. So then God, willing to spare those that were to believe in Christ, had sufficient, just and great Causes, why he exacted the punishment of our sins of Christ being willing; to wit, that I may use the words of *Ælianus*, *That that which was once ratified may not be disannulled*, *Ἡνα μὴ διαφθαρῇ τὸ ἀπαξ κεχωρημένον*, and least sins should be less regarded, if so many, and so great, should be passed over without an Example. Moreover, by this very thing God did not only testifie his hatred against sins, and so by this Fact terrified us from sins; (for it is easily gathered, if God would not forgive sins, no not to them that repent, unless Christ succeeded into the punishment, (much less will he suffer the Impenitent to be unpunished) but also in a signal manner declared his great Love and Good-will towards us; to wit, that he spared us, to whom it was not a thing indifferent to punish sins, but who thought it a thing of so great Concernment, that rather than he would suffer them to be wholly unpunished, he delivered up his only begotten Son to punishment for those sins. So that, as it was said by the Ancients, *Περὶ συζώμενος*, *That it was ἐδὲ κατὰ*

τὰ νόμον ἐδὲ κατὰ νόμῳ, ἀλλὰ ὑπὲρ νόμον  
 καὶ ὑπὲρ νόμῳ, *neither according to the Law,*  
*nor against the Law, but above the Law,*  
*and instead of the Law.* That is very true  
 of Divine Grace : It is above the Law, be-  
 cause we are not punished ; for the Law,  
 because Punishment is not omitted : And  
 therefore is Remission given, that we may  
 in time to come, live to the Divine  
 Law.

These things being rightly understood,  
 all those things fall which *Socinus* objects  
 concerning the Defect of a Cause. So that  
 it is not necessary to go through all parti-  
 culars, in which nevertheless not a few Er-  
 rours may be observed. As, when in the  
 first Chapter of the first Book, also in the  
 first Chapter of the third Book, he says,  
*That punishing Justice doth not reside in*  
*God, but is an Effect of his Will.* Verily  
 to punish is an Effect of the Will ; but that  
 Justice or Rectitude, out of which pro-  
 ceeds both other things, and also Retribu-  
 tion of Punishment is a Property residing  
 in God ; for the Scripture concludes God  
 to be just, because he renders Punishment  
 to Faults, gathering the Cause from the  
 Effect. But *Socinus* seems to have been  
 led into this Error, because he believed  
 that



that any Effects of the Properties of God are altogether necessary, whereas many of them are free, to wit, a free Act of the Will interveening between the Property and the Effect: So it is an Effect of the Goodness of God to communicate his own Goodness; but this he did not before the Creation. It belongs to the same Goodness to spare the Guilty: but scarcely will any man say, that God spares those, whom he punisheth with Eternal Punishment. Therefore there are some Properties of God, the Exercise whereof, both as to the Act, and also as to the Time and Manner of the Act, yea, also as to the Determination of the Object, depends upon his free Will, over which nevertheless Wisdom presides. Neither can God therefore be said, because he hath the free use of these Properties, to do what he doth without a Cause, when he useth them. For God did not therefore make the World in vain, because he had liberty not to make it; neither because it pleased God to punish some (which *Socinus* confesseth to be true chiefly in those, whose Repentance God waits for) doth he therefore punish without cause, where he punisheth: for many things are performed freely, and yet for a weighty cause.

The

The other Errour is also above mentioned, that he would make God forgiving sins, to do just the same thing that men do, who give up their own right. It hath been shewed that punishment is not in Property or Debt, or that it can be equallized to them in all things. - To give a man's own, to forgive Debt is always honourable of it self. When we say of it self, we exclude those things which are present, κατὰ συμβεβηκός, *by accident*, such as is the Poverty of the Giver himself; which also cannot have place in God. But to forgive Punishment sometimes, would not be honourable, no not to God himself, as *Socinus* acknowledgeth : Therefore there is a wide difference here ; but the rise of the difference is thence, that the next Foundation of Lordly Power and Debt is a certain Relation of a thing to a Person : but the next foundation of Punishment is the Relation of a thing to a thing, to wit, the Equality of a Fault with some Hurt agreeing to Order and common Good : wherefore that is not true, which *Socinus* asserted as most certain, *That the Common-wealth will commit no injustice, if it absolve a Guilty Person, except it also be injurious to the proper right of some private Person, or break God's*  
*Lam.*

*Law.* For by the name of *Common-wealth*, he either understands the Multitude that governs, or is governed. The Multitude that is governed, as it hath not the power of making Laws, so neither hath it the power of moderating them. But a Multitude that Governs, as a Senate in the State of Peers, or the greater part of a Parliament in a Popular State, cannot do more than other chiefest Governours; as for example, free Kings in a Kingdom, and Fathers in respect of a Family. But it is part of the Justice of a Governour to keep Laws, yea, those also that are positive and given by himself, which Lawyers prove to be true, as well in a free University, as in the highest King. The Reason of both is, because the Act of Making or Relaxing a Law, is not an Act of Absolute Lordship, but an Act of Empire, which ought to tend to the Preservation of Good Order.

That also, which Socinus says, deserves Reprehension, *That besides the Will of God and Christ himself, there can be no lawful Cause given of the Death of Christ, unless we say, Christ deserved that he should dye.* For Merit is in the Antecedent Cause, as we said above, but Impersonally; for our  
sins

sins deserved that Punishment should be required : But that Punishment was conferred upon Christ, this we so refer to the Will of God and Christ, that that Will hath also its own Causes, not in the Merit of Christ (who when he knew no sin, was made sin by God) but in the great fitness of Christ to shew a signal Example ; which consists both in his great Conjunction with us, and in the unmatched dignity of his Person. But that Collection of *Sacculus* is confuted by manifest Testimonies of Scripture. The Antecedent Cause, Why the Infant of *David* died? is made manifest ; because *David* by sinning heinously, gave occasion to the wicked to insult over the Name of God blasphemously. Here there is Merit, but not in the Infant. And in punishing the Posterity of *Achab* beyond their own Merit, God had respect to the Merit of the sins of *Achab*. Whence it appears that the Antecedent Cause of Punishment is Merit, but not always the Merit of the Person that is punished.

## C H A P. VI.

*Whether God willed that Christ should be punished? And it is shewed that he willed it. And also the Nature of Satisfaction is Explained.*

**T**Hese two Questions having been handled, *Whether God could justly punish Christ, being willing, for our sins? And, Whether there was some sufficient Cause why God should do it?* The third remains, *Whether really God did this, or, which signifies the same, willed to do it?* For Socinus denies it both in many places elsewhere, and also in a set Discourse upon it, *Lib. 3. cap. 2. We, together with Scripture, maintain that God willed this, and did it. For Christ is said to have been delivered up, to have suffered and died for our sins, Rom. 4. 25. 1 Pet. 3. 18. Isai. 53. 5. The Chastisement of our Peace was laid upon Christ. God laid upon Christ our sins, that is, the punish-*

*punishment of sins, which were so required, that he, upon that account was afflicted; Christ did bear our sins, that is again, the punishment of sins, Isai. 53. 5, 6, 7. 1 Pet. 2. 24. Christ made himself Sin and a Curse, that is, liable to the punishment of sins, Isai. 53. 10. 2 Cor. 5. 21, Gal. 3. 13. The Blood of Christ was shed for the Remission of sins; so that that Remission did not come to pass without the shedding of Blood, but by it. Matth. 26. 28. Hebr. 9. 22. and elsewhere in many places.*

Here Socinus opposeth many things: Some Examples and Promises before Christ; some sayings concerning those things, that God said he gave by Christ. The word *remittere* and *condonare*, to forgive and pardon, and the very nature of Liberality, from which he thinks it follows, that God willeth to grant Impunity to us repenting, requiring no punishment of any man upon that account. As touching the Examples of Indulgence (besides that no universal thing is rightly concluded from them) it must be observed, that these belong either to Temporal Punishment or Eternal. If they belong to Temporal Punishment only, the difference is manifest: for as it is proverbially said, *That which is deferred is*

not

is not taken away. Now add this, that in the very Fact of *Achab*, as also in the Fact of *David*, the contrary appears of that which *Socinus* would infer, alledging them for himself: for the Temporal Punishment was so taken away from *David* and *Achab*, that it was translated unto others. And in the Law it self, sins are not forgiven, except the Blood of the Sacrifices be poured out, as shall be explained afterwards. But if the remission of Eternal Punishment be the matter of Discourse, *Socinus* proves by no Argument, that it was made to any man without a respect of God to Christ. The same must be said of Promises, that hath been said of Examples: and by the way it must be observed, That when God promiseth to them that repent, that he will forgive Temporal Punishments, that should not be understood always of the whole punishment, but of so much: for God often useth to punish them also that repent, but fatherly and gently. So God restored his people, when they repented, from the Babylonish Captivity unto their Country, but restored not the former Liberty and Glory of the Kingdom. But as touching Eternal Punishment, there is no Promise of Remission, which excludes a respect to Christ.

R

Hitherto

Hitherto belong those sayings of Sacred Scripture, which shew *that Christ tasted death for all men, without any difference of time; that he gave himself λυτρεσθαι a Ransom for all, Heb. 2. 9. 1 Tim. 2. 6.* and much more those that by a Comparison being added, admit no restriction of time; as when all are said *to have sinned, and to be justified by Redemption in Christ, Rom. 3. 23.* and when *Righteousness is said to have come by one Christ upon all* (to wit, as many as are justified) *as by one Adam Condemnation came upon all men, Rom. 3. 12. 5. 17, 18. 1 Cor. 15. 22.* Hence it is that Christ is called *the Lamb slain from the foundation of the World, Apoc. 13. 8.* which place is sufficiently vindicated from the Interpretation of Sotinus, both by the very coherence of the words, and also by a like place of Peter, where *Redemption is said to be made by the Blood of Christ, the unblameable and unspotted Lamb, that was foreknown before the foundation of the World, but made manifest in the last times, 1 Pet. 1. 19, 20.* Wherefore elsewhere *the Death of Christ is said to have interposed for the Redemption of those Transgressions that had been under the former Covenant, Hebr. 9. 15.* and *the Righteousness of God is said to be declared by his Blood, for the pardoning of sins that*  
went



went before, which God is shewed to have tolerated and suffered at that time, the declaring of Righteousness being deferred to the time of Christ, Rom. 3. 25. Hereunto belongs that famous place to the Hebrews 3. 25. not that he should often offer up himself, as the Chief Priest entered once a year into the Sancturry with the Blood of another, or else he should have suffered often from the Foundation of the World: but now he hath been made manifest once in the end of the World, to take away sin by the offering up of himself; and as it is appointed for all men once to die, and after this the Judgment; so Christ was once offered, that he might carry up the sins of many, &c. The whole coherence of which place, if it be rightly considered, and especially if that place of Peter be compared, 1 Pet. 1. 19. where the same thing is discoursed of almost in the same words, it will appear that in this the Sacrifice of Christ differs from the Levitical, because the Efficacy was limited within the time of a year, but the Efficacy of that extends it self through all Ages: for his Passion was esteemed with God as performed before all Ages, though really it was performed in a certain time, and so the decree of God, was very manifestly revealed unto us. And unless it had

been so, Christ must often have underwent sufferings, not after he began to preach, but from the beginning of the World. Which words have no signification at all, unless the Efficacy of the Death of Christ extend it self to all sins, which have any time been forgiven to men, from the very beginning of the World: Just as the Judgment after Death extends it self to all sins that a man committed, during life. But the contrary Interpretation of *Socinus*, doth not only render the words vain, but weakens the Argument of the Writer: for it doth not follow, if it were granted that Christ should have often been offered, that he ought to have suffered, not only often, but often from the Foundation of the World; unless you put together, that Christ should have been often offered from the Foundation of the World; for these have a coherence with one another: for the Effect of the Oblation is not stretched farther than the Dignity of the Sacrifice. But that Christ should have been offered oft-times from the Foundation of the World, if the parity of the Sacrifice of Christ and the Levitical were granted, which the Writer of the Epistle to the *Hebrews* opposeth, it would not follow  
from

from any other thing, but because the Effect of the Oblation of Christ is extended unto those sins that were at any time committed, and forgiven from the Foundation of the World: For if it were equal to the Levitical, (that is, of a vertue limited within a certain time) verily its Efficacy could not reach from the time that Christ died, unto the most ancient sins. But it would have been altogether necessary, that many Acts of that kind should have been interposed between both times.

Now let us come to those Testimonies, that seem to *Socinus* properly to belong to the time of Christ, and the New Covenant. *Jeremiah* indeed says, *God will be propitious to sins*: but denies not that which *Paul* says, *That this Propitiation is made in the Blood of Christ*, or, *that God hath respect unto Christ*; yea, all the Prophets (among whom also *Jeremiah*) bear witness that remission of sins is received by the Name, that is, the Efficacy and Virtue of Christ, *Acts* 10. 43. And Deliverance by Christ is said to have come to us according to that Covenant which God made with the Fathers; and according to those things that he foretold by the Prophets, *Luke* 1. 68, 70, 71, 72, 73, 74. The Baptist also at the

mand of God, promiseth *remission to the Penitent, and that for the Bowels of Mercy of our God*; but the same said, *That Christ is the Lamb that taketh away the sins of the World, to wit, by Sacrificing, which the Revelation expresseth, or by Blood, as Peter speaketh*; in which places likewise the mention of a *Lamb* having been made, shews unto what the *Baptist* had respect.

The name *remittendi*, of forgiving, which *Socinus* urgeth, in the Greek is ἀφίεναι, which the Ancient Interpreter κατὰ νόμον translated to *put away*. We shewed above, that that was not the force either of the Greek or Latin word, that it should necessarily include all kinds of giving up a man's right, because the original and primitive signification of the word is opposite to κρατεῖν, which is *to retain, or bring unto*: whence, by a certain resemblance, it began to be translated both to *Punishment* and to *Debt*. Nor to those only, but also to other things: for the Grecians call ἀφένον, *forgiving*, the absolving of an accused Person, being Innocent, in Judgment. We also shewed above, how much difference there is between the *remission of Debt* and the *remission of Punishment*: and that in the remission of sin, which is made by

by a Governour, there is no abdication of such a proper and private right as *Socinus* mentioneth, to wit, absolute Lordship, or Debt: therefore these things may be fetch'd thence. Now that only must be added; *That it is not true, which Socinus would have, that remission is contrary to any payment going before.* Which that it may be understood, we shall represent a certain Description of Remission of Debt, which contains under it both those kinds, to wit, of Debt and Punishment; and that according to the use of that word, both in Civil Law, and in common Speech: Therefore to forgive a Debt is an Act, either of a Creditor or Governour, freeing the guilty Person from the Obligation of Punishment or Debt. We shall give a larger Explication for the sake of those, who are not well acquainted with Terms of Law; the destruction of Obligation in Law is called *liberatio*, freeing. Payment may go before this, it cannot follow it; because no Act can be exercised about that which is no more. Therefore *liberatio*, freeing, comes sometimes when some Payment goes before, sometimes without any Payment: But one Payment frees *ipso facto*, and another not *ipso facto*, at the very time

of Payment. The Payment of a thing that is wholly the same with what was in the Obligation, frees *ipso facto*: and it is the same sense, whether a guilty Person himself pay, or another for him, to this intent that he may be freed. Which should therefore be observed, because if another man pay the same for another intent, *liberatio*, freedom, is not thereby procured. *L. si pæna l. in summa D. de cond. indeb. l. Cassius D. de solut.* Therefore where the same is paid by a Debtor, or by another in the name of a Debtor, there is no remission; for the Creditor or Governour doth nothing about the Debt. Wherefore if any man suffer the punishment that he ought, hence will be deliverance, but not remission. And Lawyers call the profession of such a Deliverance in the right of the Debt, properly and strictly ἀποχή, *L. si accepto parag. 1. D. de acceptil.* but no other payment delivers *ipso facto*; to wit, if another thing is paid than what was in the Obligation, *L. 1. parag. 2. d. de reb. cred.* but it is necessary that some Act of the Creditor or Governour should be added thereto, which Act rightly and usually is called remission. And such a payment, that may either be admitted or refused, be-

being admitted in Law, it hath the special name of Satisfaction, which is sometimes opposed unto Payment more strictly taken, *L. Satisfactio D. de solut.* And hence the true Cause is to be brought, why a Vicar of Corporal Punishment cannot *ipso facto* deliver a guilty Person by paying the punishment. For this happeneth first and of it self, not because another paid, (for that hindereth not the liberation, if so be it is the will of the payer) but because he paid another thing than what is in the Obligation; for there is in the Obligation the punishing of him who sinned: whence it useth to be said, *That the Head follows a Crime*: which may also be seen in other Obligations to a Fact that are merely personal, as in a Contract of Marriage, and in the Obligation of Workmen in Office. *L. Operæ de operis libert.* For in all these, if another pay, deliverance will not follow *ipso facto*, because together with that another thing is paid; therefore that by the punishment of one man, Deliverance may come to another, some Act of the Governour should interpose: for the Law commands him that sinned to be punished. This Act, in respect of the Law, is Relaxation or Dispensation, in respect of the Debtor,

Re-

Remission. But deliverance without payment comes to pass, either by the substituting of a new Obligation, or by a total rescinding thereof. The substitution of a new Obligation, whereby deliverance is made, is called *novatio*, novation; and if the Person of the Debtor is changed, *delegation*. But the *liberatio*, deliverance, which wholly destroys the Debt without any payment, it is performed with solemn words about the Debt; in Civil Law it is called *acceptilatio*, a verbal discharge of Debt. But about Punishment, it hath not a proper name, that excludes necessarily payment of what manner soever, or how great soever; but it is called by a common name, *gratia*, *venia*, *indulgentia*, *abolitio*, grace, pardon, indulgence, abolition. Therefore *Socinus* is twice deceived, when he applies the word *acceptilatio*, verbal discharge, taken out of the Law, to that Remission which God grants to us. For first, that word, at the very time when no payment went before, may be applied to the right of Debt, but cannot, neither useth to be applied to punishment: for no man hath read that indulgence of Crimes hath been called *acceptilatio* by any ancient Writer; for that thing *accepta fertur*, is said



said to be received, that can be received. But a Governour really requires Corporal Punishment, but receives it not, because nothing of the punishment comes properly to him. Moreover, *acceptilatio* is opposed to any manner of payment: whence it is figuratively defined an imaginary payment. But *Christ gave his life λύτρον, a ransom for us*, Matth. 20. 28. and *we are bought with a price*; that is, we are delivered by some payment, 1 Cor. 6. 20. and 7. 23. concerning which more largely afterwards. Therefore there is not *acceptilation* here. Also it is not the payment of the very thing that was due, which delivers *ipso facto*, for our Death, and that Eternal Death was in the Obligation: neither is it *novation* or *delegation*: for after our being delivered, another like Debt, or another Debtor doth not succeed. But it is a *Remission*, *Satisfaction* going before; which things *Socinus* falsely judgeth to be contrary to one another; whenas on the contrary all Satisfaction (that is, refusable payment) is therefore admitted, that there may be place for Remission. But when we say, Satisfaction goes before, that must be understood either in the Act it self, as it happeneth in the sins of Christians, or in a certain

certain and irrevocable Decree, as in the sins committed and forgiven under the Law : for what God hath decreed to do, is esteemed as already performed ; and if so be the Debt be truly paid, it is the same sense at what time it is paid, especially with him, who knoweth all things, that are certainly to come to pass ; and perpetually sees and beholds them as present ; which is the confession of *Socinus* himself. Therefore those things that *Socinus* brings to prove that Satisfaction cannot follow after *Remission*, or come to pass together, and that there is not here any *novation* or *delagation*, also that there may be some *liberation*, where there is no *remission*, are said in vain, and belong not to our question. But that which he says, *That by Satisfaction the Debt is wholly and presently taken away*, belongs indeed to the matter, but is not true, except Satisfaction, against the Custom of the Law, be taken for the payment of the thing that is due, made by him that oweth it ; concerning which we discourse. But where another pays for a Debtor, and where another thing is paid than what is due, here a twofold Act of the Will is required for *liberation*. For both he that payeth ought to will this, that

that the Debtor may be delivered, other-ways deliverance comes not, as we shew-  
ed above, and the Creditor or Governour  
ought to admit the payment of one thing  
for another. Wherefore seeing that every  
man may impose a Law upon an Act de-  
pending upon his own Will, as that which  
is purely due, may be *novated* ( *renewed* )  
upon a Condition, *L. quoties D. de Novat.*  
So also he that pays for another, and he  
who admits the paying of one thing for a-  
nother, may make a Covenant that *Re-*  
*mission* may presently follow, or upon a cer-  
tain day, also either purely or upon con-  
dition. But this was the Mind and Will,  
this was the Agreement and Covenant  
both of Christ satisfying, and of God ad-  
mitting Satisfaction; not that God should  
presently forgive sins in the very time of  
the Suffering of Christ, but that it should  
be at length, when Man being converted  
to God by true Faith in Christ, begs par-  
don humbly, to which also is joyned  
Christ's Advocateship or Intercession with  
the Father. Therefore here Satisfaction  
doth not hinder Remission to follow: for  
Satisfaction had not by this time taken a-  
way the Debt, but performed this, that for  
the sake thereof the Debt should at some  
time be taken away.

*Soci-*

*Socinus* adds a prop to the word *Remission*, that was it self without Efficacy, out of a Parable, *Matth.* 18. and that with a twofold Argument: First, *That God is compared to a King forgiving a Servant the money that he owed him*; adding no mention of any Satisfaction: and then, *That we are implicately commanded to do the same thing that God doth*: and that we ought not so to forgive our Offenders, as to require punishment of their Friends. But the Answer is easie, that the Comparison is stretched beyond that whereunto it hath respect: which is vicious in every Argument drawn from similitude. Christ compares himself to a *Thief*, and us to a *Steward* giving gifts of that which was another mans; not that either he himself takes away a thing that is another man's, without the will of its Possessor, or that it behoves us to do the same: but he compares himself to a *Thief*, because he comes at unawares; and us to a *Steward*, because it becomes us to do that with our own, which he did with that which was not his own. So in that Parable *Matth.* 18. Bounty towards our Neighbour is commended unto us, because God is *bountiful* towards us. In this the *King* and *God* agree in the Parable,

ble, *That they are bountiful to them that are far below them. God testifies this bounty by pardoning sins; the King by pardoning money that was due.* As there is another kind of owing, so there is another kind of forgiving. The King and God disagree in this, *That a King forgives without Satisfaction, God not without Satisfaction.* But the Comparison lies not in that. Also there is another Reason: for concerning Debt, which right is provided for the profit of the Creditour, every man hath a most free power of appointing: and how much less he requires, he is so much the more liberal: but in exacting he exerciseth no Act of Vertue. But concerning Punishment, which belongs to the common Good and Order, a Governour indeed hath power, but not such a power as goes beyond bounds: And when he requires Punishment, he useth a certain Vertue, that is called *Rewarding Justice*, as we shew'd above. As touching the other Comparison which is made between God and us in the Moral of the Parable, no other thing can be inferred from thence, but that it is not just that we should be rigider towards an Equal, than God, who is so much above us, is towards us that are miserable men. Hence it follows, that  
we

we ought not to require Revenge, more than God requires Punishment. But God delivered us from Punishment: Therefore we also ought to be without the desire of Revenge. But how God performed that Deliverance, it is not said there, neither is it to the purpose: for in that there is not a Similitude, but a Dissimilitude; for God is a Judge, we are private Persons. It is convenient for a Judge to be solicitous concerning an Example: that Care belongs not to private Persons. The power of Punishing is comprehended in the Office of a Judge: the same is taken away from private Persons. What if that Comparison be too much pressed (as it is by *Socinus*) it would follow, that men being Judges, ought not to require Punishment of any guilty Persons.

*Socinus*, in some respect, acknowledging the name of *Remission* not to be forcible enough to exclude all kinds of Payment or Satisfaction, expects some more help from that other word *καρὶ δωρεῖ*, to give freely, which *Paul* upon this subject useth thrice, *Col.* 2. 13. and 3. 13. and *Eph.* 4. 31. concerning the force of which word, we have said before, that it was nothing else but to signifie any benefit, especially that which was not due.

But

But that, which Socinus puts for a thing most certain, that this also is required to the signification of that word, that a man should take something from himself, and should deprive himself of a benefit of his own, is not true. For not only all those things, that are mentioned in many places of the Scripture, concerning *πρὸς τὸ δωρεῖν*, the free Gifts of God; as amongst others, for example, when it is said *χρῆσθαι*, to be given to us to believe in Christ, and to suffer for Christ. Jesus *ἐχρῆστο* freely gave to the blind man his sight. When did Christ deprive himself of any benefit when he did so? He, that for the sake of any man condemns an innocent person, is said *χρῆζεσθαι*, freely to give him, Acts 25. 11, and 16. who yet did not belong to the Condemner. Paul exercised the severity of Apostolick Discipline towards the person guilty of Incest, not being injured himself, neither for any advantage of his own. And forgiving this, he said, *χρῆζεσθαι*, that he forgave, 2 Cor. 2. 10. admonishing also the Corinthians to admit the same man unto the privilege of their former Friendship: this also he calls *χρῆζεσθαι*, freely to give, Ib. 7. 10. By these, and many other places both of the *New Testament*, and also of

other Writers, it evidently appears, that it is sufficient to the signification of the word *χαριζέσθαι*, that something of advantage that was not due, comes to the Patient, though nothing is taken away from the Agent.

Moreover, we shewed above, that a Governour in punishment doth not abdicate any thing proper and private; and that is the more evident in this matter, because the word *χαριζέσθαι*, is not only attributed to God, but also to Christ, *Eph. 4. 32.* but the injury of sin is directed properly against God; so that if, upon that account, God forgiving sins, should be said, to take away from himself that which is his own, yet the same cannot be said of Christ, as Mediatour. Neither is that more true which *Socinus* deducech from that already supposed, to wit, *That χαριζέσθαι is contrary to any Satisfaction.* For it is not contrary to that Satisfaction, which is both freely admitted, when it could have been rejected, and unto which he that receives the benefit contributed nothing himself: We are in vain solicitous concerning that word *condonare*, because the Holy Spirit caused not any thing to be written in that Language. What if yet this word  
also



also should appear in Sacred Scripture? Yet, because in Punishment a Donation properly so called, hath no place, neither is the Translation of that word unusual, nothing could hence be inferred against Satisfaction, a thing may be said rightly to be forgiven, as also to be pardoned then also, when payment is made, but such a payment as hath no power to purchase Liberation without an act of the Will. For Princes also when they give pardon unto persons guilty of Capital Crimes, they use to require of them both some Mulct, and a certain publick deprecation of the Fault: neither yet are they therefore said the less to forgive Crimes. Therefore how much more justly may that word be used here, where the required Satisfaction proceeds not from us, but Liberation comes altogether freely in respect of us, though not freely absolutely? which the Scripture declares, when it says, *we are justified freely*; and immediately adds, *διὰ τῆς ἀπολύσεως τῆς ἐν Χριστῷ Ἰησοῦ*, *by the redemption which is in Christ Jesus*, Rom. 30.24. Verily, seeing the Scripture says not in one place only, *that we are redeemed*, and that *with a price*, and that *Christ gave himself*, or *his Flesh*, to deliver us, no Equity suffers to

overthrow all the force of these, by urging the word *condonare* beyond what the use of the word requires.

But to that other Argument of *Socinus*, which is drawn from the imitation of God and Christ in freely giving, which we are commanded, there is no need that any other thing should be answered, but what we have already said on the Parable, *Matth.* 13. that the thing is proposed to our imitation, not the manner of the thing. The thing is the Bounty it self, even after sin; and the Remission following from it, or the Forgiving (if so you are pleased to speak) the manner is different; in God Satisfaction going before; in us without it; neither is it any wonder, because God is a Judge, and we private Persons. What if a man consider the matter more nicely, he will find that all Satisfaction is not removed wholly from that Condonation that is commanded to us, but that only which in respect of the Person, to wit, an Equal, not a Superiour, exceeds measure. For the very Confession of a Fault and Deprecation (which Christ forbids not to be required, *Luke* 17. 4, 5.) is so far from disagreeing with Satisfaction, that elegant Latin Authors do call it, as it were by a peculiar name

name, *Satisfacere*, to satisfie. So also *Paul* useth the word *χαριζέσθαι* concerning the *Corinthian*, when yet the Rebuke of many had went before, 2 *Cor.* 2. 6. And we know, that in the Ages next the Apostles, the peace of the Church, as they called it, was not given to them that fell, but after some publick Acts of Submission, which they therefore called *Satisfactions*.

The Reason drawn from Liberality leans upon a weak Foundation. For, as we shewed before, that the Vertue, which God useth in forgiving of sins, is not Liberality, but Clemency, which *Seneca* rightly defineth the Meekness of a Superiour towards an Inferiour in appointing punishment. *Cicero* putting the name of a Gender for a Species, called this same Clemency *Meekness*, and defined it, Justice placed in the moderation of Punishment, taking the word Justice in so large a sense, that it comprehends Piety, and Faith, and Friendship. Therefore this Clemency belongs to that Vertue which *Aristotle* in his *Ethicks* calls *μερότης*, *Meekness*; for *Clemency* is the *Meekness* of a Ruler. But *Meekness* and *Liberality* are very much different. The Scripture by a somewhat more general name calls this Clemency of God, *χρη-*

εὐδοτίας, Goodness, Rom. 2. 4. and 11. 22. Tit.  
 2. 4. but never called it ἐλευθεριότης, Li-  
 berality. Yea, which is more, the word  
 ἐλευθεριότης, or *Liberality*, is not applied  
 to God; no not in other things that use to  
 be given and received; but this Vertue  
 also is rather called *the Love of God*; be-  
 cause it properly belongs to *Liberality* so  
 to give a thing, that it perisheth to the  
 giver. But that *Socinus*, with great intem-  
 perance of Speech, condemns the constant  
 Opinion of the Church of Impiety and  
 Sacriledge; because that he himself ac-  
 knowledgeth a twofold *Liberality* of God,  
 and we only a simple, in that thing he  
 doth a great injury to the Truth: for our  
 Opinion also acknowledgeth in God a two-  
 fold, not *Liberality* (for that word is unsuta-  
 ble to this matter, and unusual to Scripture)  
 but *Bounty*, and that much greater than that  
 lately started up Opinion of *Socinus*. The  
 former *Bounty* is, that God seeing he was  
 stirred up with great hatred against sin,  
 and could have as well been utterly unwill-  
 ing to spare us, as he was utterly unwill-  
 ing to spare the Angels that sinned, yet  
 that he might spare us, he did not only  
 admit such a payment, as he was not obli-  
 ged to admit, but he also himself of his  
 own

own accord found it out. Verily this benefit is much greater and much more glorious, than if God, judging it a matter of no value, whether some Example were made, or not, had suffered our sins to go unpunished, as *Socinus* would have. Therefore the Clemency of God is not overthrown by the payment of punishment, because to admit such payment, and much more to invent it, proceeded from meer Clemency.

The other Bounty is, that *he delivered up to death his own Son*, being most dear unto him, *the Image of himself*, and, if it is lawful so to speak, his other self, not only that he might give a Testimony to the Truth of the Doctrine, and so might attain unto the Resurrection (within which *Socinus* contained himself) but chiefly that he might perform that payment or satisfaction by suffering the punishment of our sins: in which part *Socinus* ought to confess, that he would owe much less to Christ than we owe: yea, this evidenceth that a greater love of God is declared by us, because it is just, that Benefits should be esteemed not only for the Expence, but chiefly for the Advantage that by the Expence redounds unto the person on whom

the Benefit is bestowed. But we, besides the Advantages which together with us *Socinus* confesseth, acknowledge a chief one, which he denies. Neither say we, *That God bestowed his Son, that God himself might receive his own, and so make God sordid*, with which *Socinus* upbraids us: but we say, *God therefore did it that he might openly declare the merit of sin, and his own hatred against our sins, and also that he might consult the order of things, and his own Law, as much as he could in sparing us.* Neither is that less unjust, and that I may use his own word, cruel, that he says, *we make God cruel.* For that end of the Satisfaction being added, makes the Sufferings of Christ no heavier: which *Socinus* is compelled to confess, *that they were laid upon him by God without any cruelty*: yea, how many more ends there are, so much farther is the appearance of Cruelty removed: for he is a cruel person, that without cause, or for a light cause, tormenteth any one. Moreover, this end of Satisfaction, or bearing Punishment, coheres with the Death of Christ much more evidently, and with a much surer connexion, than those ends that *Socinus* acknowledgeth: for Miracles could give Testimony to the Doctrine e-  
nough

nough and abundantly : Also Celestial Glory could have been conferred upon Christ without the intervening of Death : but Death, such a Death especially is fitted properly for suffering Punishments, and punishment for procuring deliverance.

But though we hitherto shewed that satisfaction was made to God by the punishment of Christ, yet we desire not to deny that the force of satisfaction is in the very action of Christ. For oftimes an acceptable action useth to be admitted instead of a punishment. *A benefit coming after, saith Seneca, suffereth not an injury to appear, Lib. 6. cap. 5.* In which place he sheweth, that to render is to give a thing for a thing, and that by payment the same thing is not paid, but so much. But though God, that needeth nothing, cannot receive a Benefit, yet his great Goodness taketh any Dutifulness for a Benefit. So *Achab* prevented a Temporal punishment by *calling humbly upon God*. Neither doth only a mans own action profit him for freedom from punishment, but also another man's, with whom he is joyned. So punishment was forgiven to the Posterity of *David*, for the sake of *David* himself, *2 Kings 8. 19.* not only for the Promises made

made to *David* ; but also because the actions of *David* pleased God judging graciously of them, *1 Kings* 11. 13. and 20. 6. So *Ælianus* tells, That *Æschylus* was delivered from punishment, because his Brother *Amyntas* had acted valiantly for his Country. So amongst the *Romans*, when *Titus Quintius* was accused, the Memory of his Father profitted him. *Livius* concerning *Appius* ; He commemorated the Merits of his Forefather towards the Common-wealth, that he might deprecate punishment. Death was forgiven to *Plautius Lateranus* for the eminent Merit of his Uncle. And in the general, *Sallustius* said, *If they offended their ancient Nobility, the valiant Acts of their Ancestors are present for a Safeguard unto them.* *Cicero* ; *It will behove him who shall require that he may be pardoned, to produce good Deeds of his Predecessors, if any are known.* *Quintilian* ; *The Merits of Progenitors plead for a person in danger.* And as Works temporally good avail for a temporal impunity, so the Work of *Christ*, being perfectly and spiritually good, availed for deliverance from eternal punishment. Unto which that hath reference, *By the obedience of one man many are made righteous, that is, they are justified, they are esteemed*



*steemed as innocent*, Rom. 5. 19. and that other *for his Name*, to wit, the Name of Christ, and there was no mention of God before, as *Socinus* confesseth. And moreover, the like Sentence proveth this same thing, *Acts* 10. 43. *Our sins are forgiven to us*, *1 John* 2. 13. For it is certain that by this phrase, *for the name of a man*, the impulsive cause is signified: Neither can *Socinus* prove the contrary by any place of Scripture. But what we said of Satisfaction, that it is first given to the punishment, and afterward to the obedient action it self, the same should be understood concerning the appeasing God, concerning our Redemption, and concerning Expiation, for the explaining whereof we are now preparing.

---

## C H A P. VII.

*Concerning Propitiation and Reconciliation made by the Death of Christ.*

Socinus himself took care that no man might mistake this present Disputation, as if it were concerning a word only; for he professeth in many places, *That he opposeth not the naked word of Satisfaction, but the thing it self signified by the word: Therefore, Christ reconciled God unto us by his blood; Christ delivered us out of the hands of Divine Justice, by giving thereunto his own blood, the price of our Redemption; Christ made amends for our wicked works by his own obedience; Christ worthily deserved that God should bestow upon us the remission of sins; Christ pacified the Anger of God by the loss of his life; Socinus no less disallows all these, than the word Satisfaction it self, and yet if this Disputation were concerning the word, the Church cannot be justly defrauded*

defrauded of the liberty of interpreting Scriptures. In which this also is comprehended, to translate very aptly into other Languages those things that either the Prophets spake in Hebrew words, or the Apostles in Greek words, which savoured many times of a Hebraism or Syrianism, or to epitomize in a perspicuous compend of words, those things which belonged to the same Matter the Scripture hath delivered in several places. So that which the Scripture said, *That Christ was delivered to death for sins, and to have suffered sins*, that is, *the punishment of sins*, and *that his blood was shed for the remission of sins*, is expressed in elegant Latine and significantly by the word *satisfaciendi*, of satisfying: for that word in Law or common use signifies the exhibition of a Fact or Thing, from which Deliverance followeth not *ipso facto*, but an Act of the Will being joyned. And it useth to be taken in this sense, not only in pecuniary Debts, but also in Crimes, which Languages that are derived of the *Roman* Language with depravation, call *contentare*, to content. But that it may appear that Expressions of the same value, yea, those very Expressions that *Socinus* rejects, are found in Sacred Scripture, we shall add  
some

some other Testimonies unto those that were drawn out of the Sacred Book above in the first Explication of this Sentence, and we shall refer them to four Classes. The first Class shall be of those Expressions, that signifie the turning away of Anger. The other of those that declare Deliverance made by Redemption or the paying of a price. The third of those that signifie Subrogation. The fourth of those that ascribe unto the Death of Christ the vertue of an Expiatory Sacrifice.

That we may enter upon the first Class, it is very well known, that to turn away the wrath of a man, is called in the Greek Language, *ἰλάσκεσθαι εἰρηνοποιεῖν, καὶ ἀλλοτρίωσιν, ἀποκαλλυλάσκειν*, and in the Latine *placare, pacare, conciliare, reconciliare*, also *propitiare*, to appease, to pacify, to reconcile, to propitiate. Both the act it self, and also that by which the act is properly performed, is called by the Grecians *ἰλασμός*, and by the Latines *placamen*. In God, Anger, as we said above, is called by *anthropopathy*, as it were the affection of punishing; which the Apostle saith is revealed from heaven upon all ungodlineſſ and unrighteousneſſ of men, that detain the Truth in unrighteousneſſ, that is, that go against the

*the known Commands of Christ.* But no man is excepted, because we are all by nature the sons of wrath, that is, liable to the anger of God. This anger abides upon some, Joh. 3.26. and it is turned from them, upon whom it abides not. Christ by his Death attains this Aversion, and therefore it is very rightly called *Propitiation*. So John the Apostle calls him twice, when he says, *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous: and he is a Propitiation for our sins, and not for ours only, but for the sins of all the world,* Epist. 1. cap. 2. vers. 2. Also, in this is love, not that we loved God, but that he loved us, and sent his son to be a Propitiation for our sins, cap. 4. vers. 10. with which place that of Paul must be compared; God commendeth his love, that when we were yet sinners, Christ died for us, Rom. 5. 8. for both Paul and John prove by the same Argument, that we did not first love, but were beloved of God: and that which Paul calls he died, John calls, he was made a Propitiation. Moreover, that place of Paul must be added, *We are justified freely by the Redemption in Christ Jesus, whom God hath set forth to be a Propitiation by Faith in his Blood.* Therefore Christ was made a Propitiation in

in his own blood : which what is it else but that very thing that *Socinus* denies , *That God was reconciled in Christ* : for that he interprets in *John* ἱλασμός, *Expiation*, and by the word *Expiation* understands the destruction of sin , he doth that for no cause, and guarded by no example. Ἰλάσκειν in all Greek Writers, Poets , Historians, and others, is to *propitiate*, and useth to be construed with an Accusative, signifying the person, whose anger is turned away : neither is it otherways taken in the *Septuagint*, and *Luke* 18. 13. In one place only, which is *Hebr.* 2. 17. Christ is said to be appointed a Chief Priest to *propitiate the sins of the people* ; where there is an Enallagy coming from the Hebraism, to *propitiate the sins* ; when it should have been said according to custom, to *propitiate God for the sins of the people*. Therefore he there signifies *Expiation*, but that which is made by Reconciliation. Otherways this use of the word should have nothing common with the nature of the word , and the perpetual signification of the same. Wherefore that word ἱλάσκεσθαι, to *propitiate*, and the word thence derived ἱλασμός, *propitiation*, cannot signify such an *Expiation* as *Socinus* deviseth, that is, the destruction  
of

of sin, which is performed without atonement. But *Socinus* interpreteth *ἱλασμεν* mentioned by *Paul*, that in which God sheweth himself appeased. We deny not that this signification may agree to the word, and for some such reason the covering of the Ark is called *ἱλασμεν* by the Writer to the *Hebrews*. But because words of that Termination signifie properly a certain effective Vertue, and improperly a declarative, no reason suffereth us here to depart from property; for it is evident that Christ is so called *ἱλασμεν* by *Paul*, as he is called *ἱλασμος* by *John*. But *ἱλασμος* verily signifies atonement, not the testimony of atonement: wherefore Scripture interpreting Scripture, the word also *ἱλασμεν* is to be expounded of Christ actively, not declaratively. Moreover, the word *blood* being joyned with it shews the same, to which the virtue of reconciling is attributed; because without shedding blood there is no remission. These are well known,

*Sanguine placastis ventos & virgine caesa.*

Ye pacifi'd the Winds with blood, and a Virgin slain.

and the like in Poets, concerning which there will afterwards be place to discourse more accurately.

M

The

The word *καταλλάσσειν* and *ἀποκαταλλάσσειν* is like the word *appeasing*, to procure favour, and reconcile, which *Paul* useth in this very Argument, *Rom. 5. 10.* and *11. 29. 2 Cor. 5. 18.* and *Eph. 2. 16.* and *Col. 1. 10.* *Socinus* opposeth, *That it is written, that God was not reconciled to us, but we to God, and that upon that account, because God was not angry at us, but we were turned away from God.* For the word *reconciling*, as also the word *appeasing*, promiscuously assigns sometimes the Dative, sometimes the Accusative to either party, both the party that is angry, and also the party that is not angry at all, or less angry. Therefore it hath the same signification, that we are reconciled to God, and God to us. *Sophacles in Ajax.*

Ἄλλ' οἵ γελοι τοὶ πρὸς τὸ κέρδιον τραπέϊς  
Γνωμῆς, δισκῶν ὡς καταλλαχθῆ χάρις.

*But he goes, being turned to the best Opinion, That he may be reconciled to the Gods from his anger. Where the Quire expresseth that which Ajax had said before;*

Ἄλλ' εἰμι πρὸς πελᾶτρα καὶ παρακλίης  
Λαιμῶνας, ὡς ἂν λύμαθ' ἀγνίστας ἐμαί,  
Μῆνιν βαρεῖαν ἔκαλῶμαι Διᾶς.

*But*



But I go to the washings and the brinks of the shore, that having cleansed my faults, I may escape the heavy wrath of the Goddesſ. We ſee here manifeſtly *καταλλάσσειν* *δεδωκεν*, to be reconciled to the Gods, is the ſame with eſcaping their anger. And verily, he that diligently hath lookt into thoſe places juſt now cited, cannot deny that they ſpeak of this *Reconciliation*, that is, the turning away of the wrath of God, or verily of this alſo. For *Rom. 5.* Paul after his own manner expreſſing twice the ſame thing, that which he had ſaid before, that *Chriſt died for the wicked and ſinners*, verſ. 6. and 8. preſently he expreſſeth the ſame in theſe words, that *when we were Enemies we were reconciled unto God by the death of his Son*, verſ. 10. And it appears by the oppoſite Member, that this benefit is before *Conversion* it ſelf: *If theſe things*, ſaith he, *are ſo, much more now being juſtified by him, we ſhall be ſaved from wrath*, verſe 9. *alſo much more being reconciled, we ſhall be ſaved by his life*. The Apoſtolick Argumentation proceeds *à majori*. If God was ſo good towards us before we were converted, what will he be to us being converted? Here the word *Reconciliation* in the former Member cannot ſignifie *Conversion*; for the Apoſtle

observes some singular thing in Christ ; but to convert sinners, is not such a thing; for they are not converted at any time, but being sinners : But it is a rare, and altogether singular thing, to dye for sinners, and to reconcile sinners by death, seeing that there have been always very few who would dye for their Friends, being good men, *vers.* 7. Then Conversion is more aptly ascribed unto the glorious Life of Christ, than his Death; but this Reconciliation is attributed to Death, distinguished and discriminated from a glorious Life, as the *αντισηλον* opposite signification of the word shews. Moreover, by the latter benefit it is given to be understood what the former is. The latter that comes to the converted, is to have peace with God, *verse* 1. *to be saved from wrath*, *vers.* 9. and 10. The Apostle calls this same, *to receive reconciliation*, *verse* 11. What other thing is it here to receive reconciliation, but to receive *remission of sins*, as the Scripture speaks, *Acts* 10. 43., and 26. 18. but to receive Conversion is an unknown kind of speaking. If therefore in the latter Member to receive reconciliation is to receive the reconciliation of sinners, and in effect to be delivered from wrath, or from punishment,

in

in the former Member also to be reconciled, should have an analogical signification: that the former Member may be a right to the thing, the latter an exhibition of the same thing. Add unto all these, that the love of God cannot be said, but very unsutably and unaptly, to be gathered from this, that we have departed from the hatred of God: For though *Paul* would have discoursed of the benefit of our Redemption, it should have been expressed with another guess word, that might signify not our action but Gods. But nothing is more plain than our Interpretation, nothing more agreeable to the Apostle's purpose. But that *Socinus* objects, that *the mention of satisfaction here is not suitable, yea, that the praise of love is thereby diminished*, it is a vain thing: for mention is not made of satisfaction in respect of its being a punishment, but as it is a way of delivering us. Neither, as we proved before, can the love of God towards men be more manifestly shewed any way, than that being angry, that is, requiring punishment, yet found a way for our freedom from punishment, having bestowed Christ for that purpose. In that place 2 Cor. 5. about the end, as in that to the

*Romans*, there is found mention of a two-fold Reconciliation. The former Reconciliation is that whereby God *reconciled all things*, or the *World to himself by Christ*, or *in Christ*, vers. 18 and 19. The latter is that, unto which the Apostles, as Ministers of Reconciliation, *in whom the word of Reconciliation is put, exhort men in the name of God and Christ*, vers. 18, 19, 20.

Therefore that former cannot be Conversion it self; for it is the Antecedent and chief Matter of that word by which conversion is made. Moreover, *Paul* himself sheweth that it consists in the not imputing of sins, that is, in the decree of not imputing them. But now to *impute sins*, and to *forgive them*, signifie the same thing, *Rom. 4. 6, 7, 8*. But how is this Decree of not *imputing sins* founded on Christ? *Paul* will tell: for God made *him that knew no sin to become sin for us*. That which *Socinus* objects, *That the not imputing of sins is contrary to that way of reconciling by satisfaction*, is without reason: for, as was explained before, satisfaction goes before; afterwatds emission and non-imputation of sins follow. It may also be said, that it is not absolutely said that God imputes not sins, but that he imputes them  
not

not to them, that is, to the sinners. And that sin may be forgiven to one man, or not be imputed to him, and that it may be imputed to another man for example, or that another man may upon that account be afflicted and punished, it appears sufficiently, both by many things, that we alledged before, and also chiefly by that which happened to *David*. And though these are not joyned immediately in words, *not imputing sins, and he made him that knew no sin to become sin*; that doth not make them not to belong to the same thing. For these are joyned to one another by conjunctive words (*and*) and (*for*) neither doth any new speech and differing from this argument come between: but this is said, that God hath made the Apostles Ambassadors and Ministers of the benefit by him bestowed, to wit, that they were sent for this purpose through the World, that they might plant the Faith of that benefit in men by their preaching. But the strongest argument for making that Faith, is from the delivering up of Christ unto Death: for it is not credible, that God would have had his Son, that was most dear to him, and most innocent, so heavily afflicted, except he had proposed some

excellent end unto himself. But this end, to wit, the proper end, and most nearly adhering to that fact, Scripture every where, and reason it self in some respect by induction testifying, can scarcely be any other but the obtaining the right of pardon by antecedent satisfaction: But that, *we request you in Christ's stead, be ye reconciled to God;* though, according to the nature of the word, it may signifie, either cast ye away your hatred towards God, or receive ye the remission of sins, to wit, by repentance, as is shewed *Mark 1. 4. Luke 3. 3. Acts 3. 19. and 5. 31.* yer according to the nature of the thing discoursed of, it more rightly admits the latter sense; for a weaker person useth not to be requested to receive a more powerful into favour. And those words of *Paul* express the Ministry of Reconciliation, which Reconciliation he had just now described by the Non-imputation of sins. So Christ himself said, *καρῦξαι αἰχμαλώτοις ἄρεσιν κηρύσσειν ἐν τῷ ὀνόματι αὐτοῦ ἄρεσιν ἀμαρτιῶν, He was sent to proclaim liberty to Captives,* *Luke 4. 18.* and commanded the Apostles to preach in his name the remission of sins, *Luke 24. 47.* So *Paul* himself said, *he declared the remission of sins,* *Acts 13. 38. Eph. 2. 16.* It is  
written

written concerning Christ, *ὡς ὁμογενὴς  
 λαῶν ἀποστολὴς εἰς τὴν οὐρανὴν τὸ Θεόν*, that  
 he may reconcile both Jews and Gentiles in  
 one Body unto God. This Dative *Θεῷ* can  
 not be governed but by the Verb *ὁμογε-  
 ναίᾳ*. But the Interpretation of *Soci-  
 nus*, that *Deo* here may stand by it self, or  
 that *reconciliare Deo* should be to reconcile  
 them amongst themselves, that they may  
 serve God, is wrested, hard, and without  
 example. Neither is the Argument, drawn  
 thence, of any force, that in that place  
*Paul* treats of the Peace made between the  
 Jews and the Gentiles: for it doth not fol-  
 low, that mention of Peace is unsutable  
 to this Argument, which is purchased un-  
 to them both with God; for the two di-  
 vers things that are joyned, are so joyned  
 with one another, that they are first and  
 more eminently joyned to the Bond it  
 self: for they are not joyned with one a-  
 nother, but by and for the Bond. There-  
 fore the Gentiles and Jews are made Friends  
 with one another through their Friendship  
 with God. And it is wonderful that *So-  
 cinus* doth not acknowledge this, when he  
 says himself, *Col. 1. 20, 21, 22. That the  
 Apostle having raised a Discourse concerning  
 the Agreement procured between Creatures,*  
*pre-*

presently and immediately subjoyns mention of that Reconciliation by which men are made friends to God, and that by the interposition of the word and, which useth not to joyn things that have no manner of coherence. Whence it is manifest that these things are joyned with one another: so that *Paul*, in that place to the *Ephesians*, whereof we treat, did rightly refer the Reconciliation of men with men, unto the Reconciliation of men with God, as an effect to its Cause. That must be added, that in that same place the blood of *Christ* is named, as by which reconciliation was made. But the Scripture in many places subjoyns remission of sins to the blood of *Christ*, as its most proper effect, *Matth.* 26. 28. *Ephes.* 1. 7. *Coloss.* 1. 14. *Hebr.* 9. 22. *Rom.* 3. 25. and 5. 9. 1 *John* 1. 7. 1 *Pet.* 1. 2: *Apoc.* 1. 5. to wit, by a Propitiatory Virtue, 1 *John* 2. 2. and 4. 10. Like unto that place to the *Ephesians*, seems that of which already mention hath been made to the *Coloss.* 1. 20. so that for the explication of that, I think that this rather should be brought, then that *Eph.* 1. 9, 10. for very many things agree; what there is said separately by *Blood* and by *Cross*, is here said jointly by the *Blood of the Cross*. There is *ἡ εἰρήνη*, making peace, here  
εἰρη-



εἰρηνοποιήσας, *having made peace*; there, *that he might reconcile both to God*; here, *to reconcile all unto himself*, that is, *God*. This is the difference, that there only mention is made of men reconciled with one another, because they were reconciled unto God; but here of men reconciled both with one another, and with Angels, therefore because they were reconciled unto God. Εἰς αὐτὸν is verily *unto himself*, as also the Syrian interprets: for if this were the sense of these words, *into one*, as *Socinus* would have it, it should have been written εἰς τὸ αὐτὸ, or at least εἰς αὐτὸ; but should not have been εἰς αὐτὸν, or εἰς αὐτὸν, which is necessarily referred to a certain person. Neither is it a new thing that the Preposition *in* with an Accusative, is put for a Dative, because amongst the Hebrews there is a very frequent change of the Particles *b* and *l*: for by the confession of *Socinus* himself, it is an usual Phrase amongst the Grecians, καὶ ἀλλήλους πρὸς ἑαυτὸν, *that a man is reconciled to another*. But no man can deny that εἰς in Apostolick Speech is put in the place of πρὸς, who hath looked into a few places diligently; such as *Matth.* 15. 24. *Acts* 16. 40. *Eph.* 3. 19. and the exchange of the same words may be

be also frequently observed in profane Writers. Wherefore that is not likely that *Socinus* would have, that in this Sentence only the Reconciliation of Creatures with one another is mentioned, but in the following Sentence the Reconciliation of men with God: for contrariways, what is said in the general, *vers. 20.* that is specially applied to the *Colossians, v. 21.* which the word *ὑμεῖς*, and you signifies, that is, *yea you also, or you your selves.* But in this Sentence that is not said which *Socinus* says, *That Reconciliation was made by making us unblameable;* but that we were reconciled, that we might be made unblameable. *Socinus* made the way of the end, verily very licentiously. The Scripture in many places declares, that *sins are forgiven to us, that in time to come we may live holily, being obliged by so great a benefit,* Luke 1. 17. And it is to be observed, that in this Sentence also there is made mention of *the body of Christ, which was broken for us for the remission of sins,* 1 Cor. 11. 24. *Matth. 26. 28.* and of death, to which likewise, already before we shewed, that remission, as an effect, is attributed. But that which the Apostle adds, *That we were reconciled, when we were estranged and enemies*

*mies in our mind, is like that which he said elsewhere, that Christ died for us, when we were sinners and wicked, Rom. 5. 6, 8. and that, it is God that justifies the ungodly, Rom. 4. 5. Wherefore it is so much the more justly believed, that here also the same benefit is treated of; for this was the beginning whereby the Apostle came in to this speech, that we have in Christ redemption, to wit, the remission of sins; and verily it cannot be better understood, how much God and Christ loved us, and how much we are Debtors to God and Christ, than if we consider that the remission of sins was first obtained, and afterwards applied to us, being under the wrath of God, and guilty of sins, which two things the Scripture for the most part joyns together. But that which Socinus saith in another place, That it behoved God to be thoroughly appeased towards us, and not angry at all, before Christ was sent to make a Covenant. How disagreeable unto truth this is, he seems himself elsewhere to have acknowledged, when he said, That at that very moment, when God offered Conditions to renew Friendship with us, he was of a mind not reconciled, but reconcilable. And verily Reason it self teacheth this very thing; for*  
in

in all conditional things the conditional are before the absolute. Neither should the Condition only be offered, but also fulfilled, before an absolute Act followeth. Wherefore the Scripture saith, *We have peace with God, after we are justified by Faith*, Rom. 5. 1. Before we are *sons of wrath*, Eph. 2. 3. for our *sins are the cause of separation*, that is, they make God averse from us, *Isai. 59. 2.* This Anger excludes Peace or Friendship; but not any kind of Love generally so called, as appears *John 3. 16.* and *1 John 4. 10.* And verily *Socinus* himself supposeth, *That sins are not forgiven to men before repentance.* But he cannot be said to be reconciled, or as *Socinus* expresseth it, *thoroughly reconciled*, who yet imputes sins. Which thing, that it may be more clearly understood, there are verily three moments, that I may so say, of Divine Will to be distinguished. The first is before the coming to pass of the Death of Christ, either really, or in the decree and foreknowledge of God. In this moment God is angry at a sinner, but so as he doth not abhor all ways and reasons of laying down his wrath. The second moment is, when Christ's Death is now come to pass: In which God doth not

not only appoint, but also promise, that he will lay down his wrath. The third is, when a man believes with a true faith in Christ, and Christ, according to the form of the Covenant, commends the Believer to God. Here now God lays down his anger, and receives a man into favour. But because Verbs Active and Passive answering to the same, use to have a two-fold signification, either that they are confined within Vertue and Efficacy, or that they include Effect also; it follows that in the first moment neither of these have place, and therefore in respect thereof, God may be called only reconcileable. In the second and third he is rightly said to be reconciled, the two Senses that I mentioned being distinguished. In the former sense God is said *to have reconciled the world to himself, and we reconciled to God, when we were Enemies*. In the latter is that, *Be ye reconciled to God, and we received Reconciliation*; and the same is the signification of the words *Redemption* and *Expiation*, and that expression, whereby Christ is said sometimes *to have died for all*, sometimes *for some*. Moreover that must be observed, that the word Reconciliation doth not exclude Satisfaction, or all Performance

formance and Expence. For in *Livius* there is, *That by that gift he might reconcile unto himself the minds of his Country men :* and elsewhere in many places the like may be seen ; so that upon that account Christ should no less be called *our Reconciler* ; which very thing the Scripture also shews, when it adds to Reconciliation the mention of Blood.

---

CHAP.

## C H A P. VIII.

*Concerning our Redemption purchased  
by the Death of Christ.*

**T**Hat we may come to the second Class of Testimonies, which is of Redemption, before all things it must be put beyond Controversie, that Redemption, and the like words in holy Scripture, are applied to our deliverance from deserved Punishment; which appears to be so, *Gal.* 3. 13. *Rom.* 3. 24. and especially *Eph.* 1. 7. and *Coloss.* 1. 14. neither doth *Socinus* deny it. Yea, also those places which say that we were redeemed from iniquity and vain conversation, as *Tit.* 2. 14. and *1 Pet.* 1. 18. belong to the same; for it is a very frequent thing for sin to be put for the punishment of sin. And in that place to *Titus* the word *καθαρῶς* being added, that is, to expiate, which we shall afterwards explain, and after that in the place of *Peter*, the mention of a *Lamb*, that is,

a Sacrifice, make this evident; because the Scripture in many places bears witness, that this Redemption is ascribed to the Death of Christ as the cause, as *Eph. 1. 7. Rom. 3. 24. Hebr. 10. 12.* Socinus could not deny it. But how the Death of Christ is the cause of Redemption, this is it that is in Controversie. For we say, *That the Death of Christ is therefore the cause of Redemption, because thereby he moved God to deliver us from punishment*: but Socinus denies this thing. But though there were something ambiguous in these Testimonies, in which mention of Redemption is made, it would be sufficient to bring other places of the same Argument for interpreting them, of which sort we have cited many, which signifie not obscurely, that Christ died for our sins, suffered punishment for us, and so obtained us the remission of sins, to wit, God being reconciled by his Death; yet we hope that the same Opinion may be proved clearly enough by these places which use the word Redemption, and other like it. Now there is a twofold phrase in Scripture; one which names the Redemption of sins, another which names our Redemption by a divers kind of speaking, but with the same signification. That



That former phrase *Hebr.* 9.15. where the Death of Christ is said to have been caused εἰς ἀπολύτρωσιν καὶ παρὰ ἑαυτῶν for the redemption of transgressions: but that by this kind of speaking ἀπολυτρᾶντας παρὰ ἑαυτοὺς, and in Latine *culpas, delicta, crimina redimere*, to redeem faults, offences, crimes, there is not only signified the Cause moving to deliver, but such also as includes Compensation or Satisfaction; it is so manifest, that *Socinus* ought to have confessed that also. Therefore sith this is the most usual signification of that word, it is not allowed us to recede from it, except two things be proved, that sometimes, though less frequently, another thing is signified by that expression, and that there is here just cause, why the less usual signification should be preferred before the more usual. Neither of these is proved by *Socinus*. For he brings no place of Sacred or Profane Writer, where to redeem transgression, sins, faults, offences, signifies any other thing but that which we said. In the Sentence of *Solomon*, *Prov.* 16. 6. there is a Hebrew word *Chaphar*, which doth not properly answer the Greek word ἀπολυτρεῖν: which very thing *Socinus* also acknowledgeth, when he saith, *Expiation*

rather than *Redemption* is signified by that word. It may be added, that the most native signification of that word is to *cover*, and thence it is drawn to other things by a certain resemblance. Neither doth it follow, because the word *Chaphar*, which among the Hebrews, as many others, because of the penury of primitive words in that tongue, is of many significations, so that it may signifie both other things, and also ἀπολυτρεῖν, *to redeem*, that therefore likewise the Greek word ἀπολυτρεῖν should have all the significations that *Chaphar* hath, because the use of the word ἀπολυτρεῖν is simple among the Greeks, answering its own Original; but other words of the Greeks express other significations of the word *Chaphar*. In *Dan. 4. 24.* there is a Hebrew word *Pbarak*, which is not of equal force with the Greek word ἀπολυτρεῖν, but both properly and frequently it signifies *to tear, to break, to pluck up*; and for this also *to deliver*. Howbeit, though we should interpret *redimere* in this place with the Ancients, nothing compels to take this word out of the signification that we defend: For God is moved by the fruits of repentance to withhold temporal punishment, as before also hath been observed.

But

But the other expression, that signifies the person redeemed, very often in holy Scripture it is found accommodated to our Argument; as *Rom.* 3. 24. *Eph.* 1. 7. and elsewhere. In Greek there is the verb λυτρεῖν and ἀπολυτρεῖν, and hence the verbal λύτρωσις and ἀπολύτρωσις. It is asked, *Whether this act is attributed properly or improperly to Christ?* Socinus defines proper redemption, that is, ἀπολύτρωσις, (for otherways the word *redimendi* in Latine is of many significations) the deliverance of a Captive out of the hands of him that detains him, by giving a price to him that detains him: too narrowly. For both the nature and use of the word is not confined to captivity only, but to every kind of hurt, as also is the word deliverance. Therefore you may more rightly define ἀπολύτρωσις, or *redemptio*, redemption, is the deliverance of a man from an evil by the interposing the payment of a price. So *Maro* used the word *Redemption* properly, when he said,

*Si fratrem Pollux alterna morte redemit.*

*If Pollux redeem'd his brother by alternat death.*

*Castor* is delivered from perpetual death by the alternal death of his brother being interposed: but improperly ἀπολύτρωσις and *redemptio*, redemption, signifies any kind of deliverance; yea, that also which hath no price interposed. But, as *Socinus* confesseth, and as the Laws teach us, *the property of words should not be receded from, but for weighty causes.* Therefore in a doubtful case ἀπολύτρωσις, *redemption* should be understood to be made by the interposing a price. But now there is no place for doubting, because the Scripture calls him openly λύτρον, *the price of redemption.* For the son of man came, that he might give his soul λύτρον a price of redemption for many, Matth. 20. 28. Mark 10. 45. with which places those are to be joyned, that bear witness that the Redemption was made by Death in Blood, as *Hebr.* 9. 12. Because these places went strongly against *Socinus*, he could invent no other thing but to say that λύτρον, or *pretium*, price, here is said improperly. And he defines a price properly called, that which is received by him that detains. Here first, that which we said just now must be repeated, that property should not be forsaken, unless the matter urge it. But if *Socinus* brought any

any Causes of devising impropriety, we trust they are confuted by us, *Chap. 4, 5, 6.* for the comparison made between *Moses* and Christ scarcely needs an answer, because every similitude hath certain bounds, beyond which it cannot be stretched. They are compared as deliverers, but in respect of the way of delivering, neither doth it more follow from thence, that Christ by satisfying hath not delivered us, than that Christ delivered us by the death of Enemies, because *Moses* did that. What if the Comparison belonged also to the way of delivering, that it might proceed the better, it should be said, that Christ delivered us by Miracles, as *Moses*, but not by his own Death, or his own Blood, which neither is ascribed, nor can be ascribed to *Moses*. But the chiefeft thing is, that the word *λύτρον*, *price*, concerning the force of which we here treat, is added to the deliverance purchased by *Moses*. For according to the Opinion of *Socinus* himself, the way of delivering is not the same; for *Moses* and *Joshua* and others, delivered not by doing any thing about the persons to be delivered, (which *Socinus* attributes to Christ) but by removing them that opposed their liberty, to wit, their Enemies; there-

fore the property of that word should be retained: yet the definition of *Socinus* being somewhat corrected, that *λύτρον* may be properly a thing or fact by which any man is moved, that whereas he was inclined to do a man hurt, he suffereth him to be delivered from it. That we call a fact or thing *λύτρον*, herein we disagree not with *Socinus*, who confesseth, *that every thing whereby Satisfaction is made to another, is properly called λύτρον, or price, and not money only.* But without cause he confines *λύτρον, price*, to captivity only, sith that word agrees both to bondage, and banishment, and death, and every inconvenience, from which we can be delivered: for both the Original, to wit, *λύω*, belongs to those things, and common use is not against it. Moreover, we approve not that, that he would have *λύτρον* properly called, to be *received by some man.* For if the word *receiving* be taken rigidly, as it useth to be in definitions, it cannot be applied to deeds, but to things only. But Satisfaction may be made, and deliverance obtained by deeds: and this appears chiefly in deliverance that is made by the translating of punishment. For it appears by those things which we said before, that punishment

nishment is not properly received by any man, where we shewed, that in punishment no man is properly and naturally a Creditor. Moreover, the word *acceptio* properly taken, if it doth not signifie the translation of property, yet at least some benefit of the receiver. But in punishment the proper advantage of the punisher is not regarded, but the common good and order of things. Therefore there is here no Receiver, unless you please to call, very improperly, a Judge a Receiver, as one that takes care of Law and Right and Common Good. Nevertheless *λύτρον* hath place properly also in punishment. So the Eye of *Zaleucus* was the *λύτρον* of the Eye of the Son: and they that are punished in decimation are a *λύτρον* of the whole Legion. The ancient Latines, whose whole Tongue was a depravation of the Greek, putting in one letter call'd *λύτρον*, *lustrum*, and *λύτρον*, *lustrare*. Therefore *lustrare urbem* is to free a Town from punishment by a succedaneous punishment, which is also called *piaculum*. So by the foolish Opinion of the Heathen, the *Decii Lustrarunt Romanum exercitum*, by their suffering punishment, freed the Roman Army from punishment. And of old *Menæceus* suffered

ferred punishment for *Thebæ*, concerning whom his Mother in *Papinius* said;

*Lustralemne feris ega te, puer inclyte, Thebi,  
Devotumque caput, vilis ceu mater alebam?*

*Did I as a base Mother, nourish thee, O worthy Boy, to make Expiation, and to be Condemned for the cruel City of Thebes?*

On which place *Luclatius* or whosoever that ancient Scholiast is, *It is the custom of France, to expiate a City.* He called that *lustrare*, which *Cæsar* called *placare Deorum immortalium numen*, to appease the Deity of the immortal Gods. Therefore *placamen* and *lustrum*, which is in Greek *λύτρον* and *ἱλασμός*, which as the Pagans in a thing falsely believed, so the Apostles in a thing truly believed, used in the same sense. So in the Epistle to the *Hebrews* *λύτρωσις* and *καθαρσιμός* are put for the same thing, as it appears *Chap. 9. v. 12, 14, 15, 22, 23.* Neither is it only there inferred that *λύτρον* in this Argument should be taken properly, because no efficacious reason compels us to go to impropriety, but hence also much more, because no place is brought, either out of Sacred or Profane Writer, in which the signification of *λύτρον* is stretched beyond



yond the description set down by us. *Socinus* brings no place out of Greek, and out of Hebrew he brings one place only, *Prov.* 13. 8. in which is *Chaphar*. But besides that *Chaphar* may be of a larger extent than *λύτρον*, because *λύτρον* is from *λύειν*, which signifies *to deliver*, whereas *Chaphar*, as we said before, is a word of many significations, it cannot by any Argument be proved, that in that place any other thing is signified by the word *Chaphar*, but that which can move him that was about to hurt, that he hurt not; whether he have only the power and affection of hurting, or whether he have also the right and authority. For that of *Solomon*, *Chaphar*, or if you would have it so, the *λύτρον* of a man are his Riches, is like the Sentence in *Job* 2. 4. *All that a man hath will he give for his life*. For this, amongst other things, is the use of Riches, that they can pacifie either the just or unjust anger of many, and so turn away the punishment that hanged over; according to that,

*Munera, crede mihi, placant himinesq; Deosq;*

*Believe me, Gifts appease both Gods and Men.*

And

Men. And verily, in that Sentence there is an elegant comparison of the Advantages that both Fortunes bring with them : The rich man hath that wherewith he may appease the angry man ; the poor man is less liable to another man's anger. What if it were very true , that λύτρον may be taken for any charges , yea for such also, by which no man is moved to deliver , ( which hath been proved by no example ) yet the word ἀντίλυτρον , which Paul useth 1 Tim. 2. 6. is more significant than to admit such a cold interpretation. For the word ἀντὶ in composition signifies either *contrariety* or *change* ; here contrariety hath no place ; therefore compensation is signified. Neither are they called in another sense in the Greek ἀντίδοχοι , who devote themselves unto death for another, that they may deliver him : So ἀντίλυτρον is such a λύτρον in which the deliverer undergoes something like that evil, that hang- ed over the head of him that is delivered : and there is as it were an excellent periph- rasis of that word Galat. 3. 13. *Χριστὸς ἑαυτὸν ὡς ἡμᾶς ἐκ τῆς κατάρα* redeemed us from the curse, being made a curse for us : concerning the sense of which place we treated before. More- over, Peter compares the Blood of Christ

to Gold or Silver, as being something greater than them, upon that very account that it is a price, 1 Pet. 2. 18. But Gold and Silver use to be a price truly, and not figuratively: wherefore it is necessary that blood should be as truly, or also much more truly a price. Now a price is that by the expence whereof some thing or right is acquired: and that is the nature of a price, that by its worth or estimation it moves another to grant some thing or priviledge, as impunity. To these may be added those places, that shew that Christ gave his flesh or himself for the life of the world, and that he might deliver us, *John* 6. 51. *Tit.* 2. 14. for this phrase to give something for something, is very suitable to a true price.

*Socinus* cannot invalidate these, and many other places, in which the Death and Blood of Christ are called *the price of our deliverance*, but by saying that our deliverance from punishment is indeed an effect of the death of Christ (for here is no place of treating of the deliverance *from the bondage of sin*) but in respect of us, not in respect of God, that is, that God is not thereby persuaded to deliver us, but we, that we may come to the deliverance. But both the things

things that we have said, and also many other things, shut up this refuge from him. For first the word λύτρον, and much more the word ἀντίλυτρον, are of that nature, that they signifie a thing, the effect whereof is about the deliverer before the delivered. Moreover, though to buy is taken sometimes simply for to acquire, as to sell for to enslave; but the word *price* being added to the word *buying* (as 1 Cor. 6. 20. and 7. 23.) requires a nearer similitude. For it most proper to a price that it should be esteemed by any man to be of as great worth as the thing. Moreover, the Apostle expounds ἀπολύτρωσις by ἱλασθήειον, Rom. 3. 24. But ἱλάσκεω is an act that is exercised about the deliverer before the person to be delivered. And elsewhere, to wit, Hebr. 9. 12. λύτρωσις is expounded by καθαρισμός, that is, *expiation*: concerning the force of which word we shall afterwards treat. Add to these things, that when an effect is attributed to a thing very frequently, and so that it was never found attributed to other things, (as the effect of Redemption is referred to the Death and Blood of Christ, Gal. 3. 13. Matth. 20. 28. Mark. 10. 45. Tit. 2. 14. Hebr. 9. 15. Apoc. 5. 9. and 20. 28. Rom. 3. 24. Eph. 1. 7.) then it is

is necessary that an end more proper, and near than common and remote, should be understood. But about us, the effect of deliverance is both removed many degrees from the Death of Christ, and also so far from being proper, that it agrees much more to other things to which it useth not to be ascribed. For any thing that *Socinus* saith of the connexion of our deliverance with the Death of Christ may be summarily explained thus: Deliverance (as he thinks) follows from holiness of life, holiness from the hope of reward: Hope firstly and chiefly proceeds from the Resurrection; but it is attributed unto Death, either in respect that it is a way to the Resurrection, and compared with it, it confirms the same hope. Whence it follows (*Socinus* also confessing it) that we are much more delivered by the Resurrection, then by the Death of Christ. Yea, if we acknowledge the truth, Death is only joyned with that effect by accident; for the Resurrection makes not Faith, but as it is a part of the Glory of Christ: but the greatest glory could have happened to Christ, though he had not been dead: But that Christ by suffering shewed us an example that we should follow, that cannot

at all be applied to the remission of sins, that happened not to Christ. Wherefore then is that so often repeated mention of Death in this business of Redemption? *Socinus* brings two things; first, because in Death there is some Expence, which is not in the Resurrection, therefore the mention of Death is fitter for Redemption: also because the Love of God and Christ is more declared by Death. As touching the first, we go back to the same thing; for if by the Death of Christ the effect of our deliverance did not follow of it self (which is the profession of *Socinus* himself, expressed in manifest words) there was no need that Christ and his Apostles should have mentioned either Redemption or Price, especially so often: sixth Deliverance might be expressed more conveniently in other words. But that other consideration, though it may belong to those Sentences that commemorate the Love of God, yet is not very suitably brought to explain other Sentences which do not, nor yet the very word *Redemption*. It may also here be mentioned, that Love is not shewed by this thing, because it was not so much the cause, as the naked occasion of our good. *Socinus* thinks he pursueth our Opinion, when he says,  
*That*

*That the Scripture so treats of the Redemption purchased by the Death of Christ, that it sets something manifest before the eyes, but not that it may declare some hidden Vertue, such as he thinks that to be which we deduce from Scripture.* But when he says this, he wounds not us, but rather furnishes us with a Dart against himself. For those things which are God's, who knows but *the Spirit of God, and he to whom he will reveal them*, 1 Cor. 2. 10, 11. But that the Death of Christ is procured by God for this purpose, that the punishment of our sins might be required of him, and that he might become our *λύτρον*, *Isaiah* said it long before, Christ himself said it, neither did the holy Rites in the Old Covenant signifie any other thing. So that he who should take notice of these things, could not be ignorant of God's Will and Decree about this business: though I may now also say, that Nature it self says, that *Death is the wages of sin*. This Will of God being known by Oracles, there is afterwards gathered *the great love of God towards us*, as *John* speaks 1 *Epist.* 4. 10. and *Paul* Rom. 5. 10. Neither is it any other thing that is signified by the word *witnes*s, 1 *Tim.* 2. 6, as it is easie to under-

stand by those things that go before, *vers. 4.* And verily the words of Scripture themselves, simply understood, bring these things with them: whereas it is so impossible for any man to gather that consequence of deliverance from Death, which *Socinus* deduceeth through so many Degrees, and so variously, from the words of Scripture themselves, that it cannot be easily understood out of *Socinus* himself, what he would have to be the proper sense of Scripture in these Expressions.

Therefore true Redemption hath been proved by us, as just now true Reconciliation hath been proved. But either of those being proved, that which is intended is proved, to wit, *That we are delivered by the punishment of Christ, which he paid for our sins.* Not that all Redemption and Reconciliation is such, but because the subject matter admits of no other. Therefore it is vain, and nothing to the purpose, that *Socinus* so often says, both that a man may be appeased, though nothing is performed; and also that a man may be truly redeemed that owes nothing, and therefore without payment. For we treat of that Propitiation and Redemption, which the Scripture declares to be made by the performance of



of something, to wit, *by Death*, and of that Redemption, by which the same Scripture testifies, that *we are delivered from deserved punishment*: but such a performance, which frees the Debtor of punishment from punishment, is both rightly and properly called Satisfaction; which *Soci- nus* seeing, that he might take away Satisfaction, he took away also Propitiation and true Redemption.

Here I think good to censure some other things, which he did not discourse of whilst he handled the Argument of Redemption; yet he discoursed of them elsewhere, as belonging to this Argument. He would not have the word *Mediator* to signifie any other thing in the holy Scripture but the *Interpreter of God*. Two places do perswade me of another thing; the one *1 Tim. 2. 5.* where there is said to be *one Mediator of God and Men, Jesus Christ, who gave himself an  $\alpha\upsilon\tau\iota\lambda\upsilon\sigma\epsilon\upsilon\varsigma$  for all.* The other *Hebr. 9. 15.* where Christ is called *the Mediator of the New Covenant*, that Death intervening for the Redemption of Transgressions, *they, that are called, might obtain eternal life.* To which fitly may be added a third *Hebr. 12. 24.* which shall be discoursed of afterwards: it appears

O 2

here;

here, that Mediation is placed in Redemption it self; neither is the word contrary. For it belongs no less to the Office of a Mediator, to be in the room of Men with God, than to be in the room of God with Men. Neither is a Mediator only among the unlearned called, *he that appeaseth a man*, but also amongst those, who speak elegantly. Whence *Suidas* interpreted that word *Peace-maker*.

Elsewhere *Socinus* says, *The dignity of the Person makes nothing for the estimation of the punishment, and consequently that the Divine Nature of Christ, and his great Perfection, brings no value to the punishment.* But we believe otherways: to wit, that this punishment was thence to be esteemed, that he who suffered the punishment was God, though he suffered not as God. For hitherto belongs that Expression, whereby God is said to have *purchased the Church with his own Blood*, Acts 20. 28. After which manner also elsewhere *the Lord of Glory* is said to have been crucified, 1 Cor. 2. 8. Also the Dignity of the whole Person, that is, Christ, contributes not a little to this estimation: Therefore in the Scripture it is called emphatically *the Blood of the Lord*, 1 Cor. 11. 27. *the Blood of Christ*, Hebr.

*Hebr. 9. 14. The blood of Jesus Christ the Son of God, 1 John 1. 7. both the most perfect innocency and holiness of Christ comes into the same estimation. Hence it is called precious blood, to wit, of the Lamb without blame, 1 Pet. 1. 19. making allusion to the custom, received not only by the Hebrews, but also the Gentiles, that they sacrificed Beasts excellent for whiteness, and all beauty of Body, which because they were exempted from the whole Flock, thence by a word invented in holy things, but presently translated to prophane, they were called eximie, excellent. To the same purpose belong these also, My righteous servant shall justifie many, Isai. 53. 11. He made him that knew no sin, to become sin, 2 Cor. 5. 21. But that Socinus disputes, because the Divinity it self doth not suffer, therefore that this comes not into the consideration of punishment, it is just as if you should say, that it is the same thing, whether you strike a private Person or a King, also whether you strike an unknown Person or a Father, because strokes are directed to the Body, not to the Dignity of the Person, which gross Errour long since Aristotle hath confuted. Also the common Judgment dissents from Socinus. For*

those People, whose Laws are most praised, esteemed punishments by the dignity of the Persons and other Attributes. Wherefore according to the Laws of the *Romans*, which are known evidently to be very full of equity, Punishments are varied according to the Condition of the Persons; and it hath been abundantly demonstrated by them, that did write of Commonwealths, that other Nations, famous for Wisdom, did not otherways appoint. And the Interpreters of the *Roman Law* prove it.

---

## CHAP. IX.

*What doth it import that Christ died for us.*

**I**N the third Class we did put those Testimonies which intimate Subrogation, as when Christ is said *to have tasted death for all men*, Hebr. 2. 9. *died for the people*, John 11. 50. *suffered for us*, 1 Pet. 2. 21, *died for us wicked and sinners*, Rom. 5. 7, 8. *one died for all*, 2 Cor. 5. 14. It is received in every Tongue, that when a Person did or suffered a thing in the room and place of another, it is said, that he suffered, or did that for him. So it is in *Terentius*, *I will lead thee, (pro) instead of him; I will grind (pro) for thee*. Neither is this phrase only applied to persons, but also to things; for that is said to be given, put, or had for him, which in his stead or room is given, put or had. *Socinus* declines this Interpretation by the ambiguity of the word *pro* for, which often signifies only the profit of another;

which is true of the Latin word, as also of the Greek *ὑπὲρ*. But the word *ἀντὶ*, which is found in *Matthew* 20. 28. and *Mark* 10. 45. wholly rejects this signification, and requires commutation. So *evil* is said to be rendered *ἀντὶ* for *evil*, 1 *Pet.* 3. 9. *Rom.* 12. 17. *an eye for an eye, a tooth for a tooth*, *Matth.* 5. 38. *so a Serpent given for a Fish*, *Luke* 11. 15. *the birthright for one morsel*, *Hebr.* 12. 16. *hair for a covering*, 1 *Cor.* 11. 15. But as oft as that Particle is applied to Persons, it signifies that one succeeded into the place of another. So *Archelaus* is said to have reigned *ἀντὶ Ἡροδῆ* in the room of *Herod his Father*, that is, that he succeeded him in the Kingdom, *Matth.* 2. 22. so *Peter* is commanded to give a piece of money for himself and *Christ*, *Matth.* 17. 27. because he alone in that action supplied the room of two. Neither is it otherways in prophane Writers, *εἰς ἀντὶ πολλῶν* one in the room of many, and the like. Here *Socinus*, being in a strait, dares not deny that a certain change is signified, by that *ἀντὶ πολλῶν* for many. But he miserably seeks an escape. When the *Redemption* is discoursed of, saith he, there is place for that Preposition *ἀντὶ*, though a *Captive* owes nothing for *Redemption*. This is true, but not to the purpose. For we do  
not

not from the word *ἀντὶ* directly infer *payment*; but we gather from thence *that Christ died in our stead*; that is, unless Christ had died, we should have died, and because Christ died, we shall not die an eternal Death. For verily the word *ἀντὶ* being joyned to a Person and the Verb *δέναι* requires that a Person expressed in the Genitive was to give the same in Gender or Species, which now another gave. Neither is it any difference, whether it be lawfully, as in a Bond for Debt, or unlawfully, as in him that is taken by High-way-men; but this being granted, that it would come to pass that we should have been put to death, unless Christ had died: the payment is afterwards rightly gathered from the very nature of the thing. For either we were to have been unjustly put to death, or justly: not unjustly, for we had deserved death; therefore justly. If justly, then we were debtors of death. Christ procured us deliverance from this debt by giving something. But to give something, that another by that same may be delivered from a Debt, is to pay or satisfy. Therefore that expression *δέναι ἀντὶ πολλῶν* to give for many, signifies a true exchange, as always; not a metaphorical, which Socinus invents without example.

But

But touching the other Preposition *ὑπὲρ*, it must be observed, that it also not always, but often signifies the same that *ἀντὶ*. Paul wisheth to be accursed *ὑπὲρ πάντων ἀδελφῶν*, that is, in room of the Jews, whom otherways persevering in their unbelief, he knew would be accursed, *Rom. 9. 3.* The Apostles are Ambassadors *ὑπὲρ Χριστοῦ* for Christ, that is, they are Ambassadors in the room of Christ himself, *2 Cor. 5. 20.* Wherefore seeing *ἀντὶ* necessarily signifies *exchange*, and *ὑπὲρ* useth sometimes to be put for the same, nothing forbids to interpret a word of a doubtful notation from a certain, chiefly when the same Argument is treated of. But especially that place *2 Cor. 5. 14.* seems to require that interpretation, *If one died for all, then are all dead.* Moreover, though the word *ὑπὲρ* of it self ambiguous, had not been used in these places, but it had been openly said, *that Christ died for our good*, by this very thing that exchange should not have been excluded, but rather included, other places being compared. For he also who dies for this purpose, that thereby he may deliver another from death, dies for his good. Neither can this sense be rejected, because the fact of Christ is proposed



posed to us for example. For unto an example it is sufficient that there be a certain general similitude, though the difference be in a special respect, of which nevertheless mention sometimes is made for denoting the thing more certainly. Which is manifestly evident from the Exhortation of *Peter*, 1 *Pet.* 2. 19. he would have us be *patient in bearing afflictions*, which we suffer innocently. He brings the example of *Christ*, who, said he, *himself also suffered*. This was sufficient for a comparison: but he added, *ὑπὲρ ἡμῶν*, *for us*, which belongs not to the comparison, but clearly expresseth the thing it self, that is, the suffering of *Christ*. Therefore *Patience* is a common thing; but that manner is different. Otherways *Paul* should in vain ask, if *Paul was crucified for believers*, 1 *Cor.* 1. 13. for he also could have been crucified for the Church, that is, for the use of the Church, as he said he *suffered for the Church*, *Col.* 1. 24. and afterward he himself was for the great good of the Church beheaded, *Peter* and other Apostles crucified. But neither *Paul*, nor any other man, could be crucified in that manner that *Christ* was, by suffering punishment in our stead. Therefore that word *pro* expresseth here some-

something peculiar, which cannot be communicated to the Apostles. But it could, if the benefit of Christ's death were distinguished only by degree from the death of the Apostles, and not also in its proper end. So also in the Epistle to the *Hebrews* 2. 10. there is an example in it, that Christ came to glory by Sufferings: the special manner is in that, that *Christ suffered for every man*, vers. 9. And as in those places *patience*, so in other places *love* is commended to us by the same example of Christ, but the special manner doth more openly express the deed of Christ. Though if you will look more exactly into those places, we shall see that not so much the act of death, as the danger of death, is there regarded, *τιδέναι ψυχῶν*, which only *John* useth, 10, 11, 15. and 1 *John* 3. 16, as also *John* 13. 37, and 38. also *John* 15. 13. is not properly there to *lose life*, but as it were to put it in pledge, that is, to undergo the danger of death. Therefore in those places, that very thing that is prescribed to us, contains not only the benefit of another, but also a certain exchange, to wit, in that sense, which *Horace* expressed in these Verses :

*Paratus*

*Paratus omne Cæsaris periculum*

*Subire, Mæcenās, tuo.*

*Being prepared to undergo all dangers  
of Cæsar, Mæcenās, with thine.*

But in the saying of *Caiaphas*, not only as a Prophecy dropt from him at unawares, but also according to his Opinion, a certain true substitution was expressed. For he feigned the inevitable destruction of the Jews, if Christ should be permitted to live: and on the contrary, if Christ should be slain, that certain safety should be obtained for this very thing: Therefore he desired to substitute really the death of Christ to a destruction otherways hanging over. And so he would have the same in kind to befall Christ with that which was otherways to happen to the people; and he believed that the death of Christ was a near cause of the deliverance of the People, and fit of it self. Which is the same thing as if you should say, he would have Christ perish in the room of the People, that was otherways (that is, under a contrary condition) to perish. Here it must be marked by the by, that *Caiaphas* did put the first effect of  
the

the death of Christ, not about the Jews ; whose deliverance he sought, but about the *Roman* Governours, whose Anger he desired to escape. So that if it be true which *Socinus* urgeth , that such an interpretation of the words of *Caiphas* should be taken, which may answer both the mind of the Holy Spirit and his mind , this *dying for the people* must needs signifie, that safety was to be obtained from another : but that other, according to the mind of the Holy Ghost, can be none but God : whence it follows, it is exercised about God, before it is exercised about men , which *Socinus* stubbornly denies. But those things that have been hitherto said by us , concerning the signification of *exchange* in the Particle *pro*, for, are much illustrated by the the nature of the Expiatory Sacrifice. For in those the Scripture and common Opinion of Nations do witness, *that blood is given for life* : which shall now be made manifest.

## C H A P. X.

*Concerning the Expiation made by the  
Death of Christ.*

**T**Here remains the last rank of Testimonies, which signifie that Christ's Death is an Expiatory Sacrifice : which because by the Artifice of *Socinus* they are involved in many Mists, we reserved them for the last place, that they might receive some light from these things that have been said before. We and *Socinus* are agreed concerning the word : that Christ's Death was an *Expiatory Sacrifice*, or a *Sacrifice for Sin*, the Divine Epistle to the *Hebrews* testifying the same, especially *cap. 9.* But of the proper force of that word *Socinus* thinks one way, and the Church of Christ another way. The disagreement shall be briefly and perspicuously so explained, if we say, that according to *Socinus* the effect of expiation first and properly is exercised about sins to come ;  
because

because the Death of Christ by ingenerating Faith, draws us from sins: but in respect of by-past sins only secondarily, and in that respect also all this action is exercised about us, not about God, that is, that God is not moved to pardon, but we are prepared to receive remission, to wit, by the Amendment of Life: but according to the Opinion of the Church, which agrees to Scripture, the effect of expiation is properly exercised about by past sins, and the first action is about God, who is moved to forgive. That the first action is exercised about God, not about Men, it is proved from the nature of Priesthood. For a Priest is appointed for Men in the things of God, *Hebr. 5. 1.* but not for God in the things of Men, which is the Office of a Prophet. And because Sacrifice, especially Expiatory Sacrifice, is an act of the Priest as such, (for a High-Priest is appointed for this purpose, that he may offer Sacrifices for sins, *Hebr. 5. 1. 8. 3.*) it follows that Sacrifice belongs to those things, which are performed for Man with God.

But the whole matter will be made more manifest by comparing the Sacrifices of the Old Law with this Sacrifice, of which

which comparison the Writer of the Epistle to the *Hebrews* is an Author unto us, and elsewhere the Prophets and Apostles. The ancient Law is considered two manner of ways: either carnally or spiritually. Carnally, as it was an Instrument of the Commonwealth of the Jews. Spiritually, as it had a *σκιὰν εἶχε τοῦ μελλόντων*, *shadow of things to come*, Hebr. 10. 1. As touching the former consideration, the Expiatory Sacrifices of the Law sanctified unto the *purifying of the flesh*, Hebr. 9. 13. which, of what sort it is, we shall explain. The Law of God had this sanction: he is *accursed that abides not in all the words of the Law*, Deut. 27. 26. Gal. 3. 10. therefore he shall be guilty of punishment, whosoever in the least shall deviate from the Law, as *James* shews, *James* 2. 10. This Punishment, according to a carnal sense, was violent death: which is evident from the contrary, because life is promised to him that *fulfils the Law*, Lev. 18. 5. Gal. 3. 12. But as in every Commonwealth rightly governed, the King requires punishment by his Judges, and if they fail, by himself: So in the Hebrew Commonwealth, which *Josephus* rightly called *Theocratia*, (because God was its King, *Judg.* 8. 23. *1 Sam.* 8. 7.) God ordi-

narily required the punishments of the Law by Judges : yet so , that he himself required the same punishment, if the Judges failed in their duty. *Let the people*, saith he, *stone him* ; or, *I setting my angry face against that man, will cut him off*, Lev. 20. 3. Neither did he only threaten this, but also often performed it, as it appears by many Examples of the Old Testament. But because a Lawyer may somewhat relax his own Law, especially Penal, God, the King of the Hebrews, in some Crimes admitted Expiatory Sacrifices in the room of the sinner himself, and by these, and no other ways, would he free the sinner from the punishment of death. He that *swore rashly* deserved death by the Law, *Exod* 20. 7. but it might be expiated by a Sacrifice, *Lev.* 5. 5. *The Priest shall make Atonement for him*, saith the Law, *and it shall be forgiven him* : So he that had been *unfaithful in a thing entrusted to him*, or in *Society*, or had *deceived another*, or had *stollen any thing*, he was guilty, saith the Law, *Levit.* 5. 23. to wit, by the Edict, which is extant *Exod.* 20. 15, 16, and 17, but the same guilty person, besides the restitution of the damage, to which he was obliged, unto the person wronged, he was  
expiated



expiated by giving a Sacrifice, and that which he did was forgiven, *Lev.* 5. 26. and in many places these are joyned together, *Expiation* and *Remission*, *Numb.* 15. 28. *Lev.* 4. 20. 5. 13, 18, 26. Therefore in some Crimes, as touching carnal punishments, there was admitted an Atonement, a Redemption, a Satisfaction, also a Compensation made by the death of a Beast for the death of a man otherways due. But the Law did not generally admit such a relaxation of carnal punishment in all Crimes: unto which *Paul* having respect, said, *that remission of sins was declared by Jesus*, (to wit, a spiritual remission) *and he that believes is justified in him*, from all things from which the Jews in the Law of *Moses* could not be justified, no not carnally, *Acts* 13. 38. which an ancient Writer of *Answers to the Orthodox* explains) which use to be ascribed to *Justin*. But other Crimes having been committed to the hurt of the Commonwealth, (to wit, great and less tolerable) or of the life of men, it gives not (to wit, the Law) an Atonement of such Offences, neither by washing, nor the sacrificing of Beasts, but gives a just and worthy recompence to them that offended by an equal punishment. *Life*, saith it, *for*

*life, eye for eye, tooth for tooth* : but where the equality of the reward is unseemly, there it renders to the Offenders death by fire, or stone, or sword : for it destroys the daughter of the Priest, committing whoredom by fire, but the daughter of a Lay-man by stoning, but the married by sword. And the Law had no power, through mercifulness to mankind, to save any of such by Washings and Sacrifices. And the Masters of the Hebrews observed not amiss, *Psalms* 51. 18. that *David* for Murder or Adultery promised no Sacrifice, because the Law had set forth no Expiation for those Crimes. But that which we said before, that in Expiation the Death of a Beast was substituted for the death of a Man, that same thing is manifest also by that which *Deut.* 2. is appointed, that, when the Man-slayer is not found, the People should be expiated by the killing of a Beast : where also the word ( *to expiate* ) is explained, *Expiate thy people, O God, and impute not innocent blood unto them.* Otherways the Land could not be expiated from blood that was shed, but by the blood of him that shed it, as saith the Law, *Numb.* 35. 34. Unto this place may be added the other, *Levit.* 17. 11. *The life*  
of

of all flesh is in the blood, and I have appointed it for you on the Altar, to make Atonement for your lives; for it is blood that makes Atonement for the life. Also a third, Lev. 10. 17. where the Sacrifice is said to bear their iniquities, the force of which phrase we have elsewhere explained. Socinus is not willing to acknowledge this subrogation, or to confess that God was moved any way by Sacrifices, that he might not punish sin. And that he may prove that, he brings these two things; *That the Errours of men could not be punished in Beasts, because there is not a common Species between Men and Beasts: and That nothing can be given to God, who is Lord of all.* Of which the former is false: for as an individual difference, as they speak, hinders not, but another may suffer for another mans sin, provided the inflicting of the evil is not of it self unjust, (as hath been shewed before) so neither will the diversity of Species hinder a Beast, which otherways also might be justly killed, to be bestowed for an Example, that in the death thereof it may appear what man hath deserved. Neither are Man and Beast joyned only in the *genus* of a living Creature, but also in that relation that is be-

tween a possessor and a thing possessed. For a Beast is in the general under humane possession, and he that was to be expiated, was particularly commanded *to give a Sacrifice of his own*, Lev. 5.6,7. But the other is nothing to the purpose. For neither doth it follow, that if nothing comes to God by Sacrifice, therefore God is not moved by Sacrifice. For by this very thing God is well-pleased, that a man defrauds himself of a thing granted unto him for the honour of the Name of God: and it was elsewhere shewed that Satisfaction useth to be made as by punishment, so by some acceptable and pleasing action. But that in Sacrifice not only the thing is rewarded, but the mind of the Offerer, both Scripture declares, and the Heathen themselves believed. *Neither in Sacrifices, saith Seneca, though they be fat and overshine Gold, is the honour of the Gods, but in the pious and right will of the worshipper.* Whence also the Scripture, treating of the Death of Christ, makes mention sometimes of *Love*, sometimes of *Obedience*. By these things, which we have said, it is now evident how Sacrifices for sin in the Old Covenant did expiate sins, to wit, by moving God to forgive a Carnal punishment, and that by a certain Satisfaction. But what the Types  
per.

performed carnally, this Christ the Anti-type performs spiritually, and what the Types did in some sins, that Christ did in all, to wit, by moving God to forgive a Spiritual punishment, and that by a most perfect Satisfaction. For there is always more, and not less, in the thing signified by the Type, than in the Type; as reason shews. That is common to the Expiatory Sacrifice of the Law and the Sacrifice of Christ, that *there is no remission without shedding of blood*, Hebr.9.22. The Divine Writer in the same place calls this obtaining of remission by blood sometimes *ἀγασμός*, *Sanctification*, vers. 13. sometimes *καθάρσις*, *Purification*, vers. 14. and 22, and 23. But in the Old Law the Sacrifices were Beasts, vers. 12. in this of ours, Christ himself is not only *Priest*, but *Sacrifice*, vers. 14. and 24. That Legal Expiation was a Representation and Antitype of this Celestial and Spiritual. How? because that brought *cleanness to the flesh*, that is, the taking away of guilt: but not to the Spirit or Conscience: but this brings it to the Conscience it self, because that which was in the Old Law a Temporal Death, this in the New Covenant is *Eternal Death*, Hebr. 10.29. and therefore there

was there a Temporal Deliverance, but here an *Eternal Redemption*, Hebr. 9. 12. Wherefore, as in the same place an Argument is produced from the effect of the Legal Sacrifice, to the effect of this. That was offered by the Spirit. *How much more, &c. vers. 14.* So it is allowed to us to argue after this manner, most certainly: the Legal Sacrifice took away carnal guiltiness, by moving God to remission, therefore much more the Sacrifice offered by the Spirit, takes away spiritual guilt, by moving God also to remission.

Unto the same purpose belong those places in which Christ is called a *Lamb*. Neither would it be much to the purpose, though Lambs had not been used to be sacrificed in the Law for sin. For so also it would have been lawful for holy men to name one Beast for another, that both the comparison might consist in the general signification of a Beast, and a Lamb rather than a Ram or a Goat, being named, the innocency of the Sacrifice might be expressed. For therefore also *Peter* added, *without blame or spot*, 1 Pet. 1. 19. and at the same time, by a certain compend of words there might have been an eye upon the Prophecy of *Isai. 53. 7.* in the interpretation  
on

on whereof was the Greek word *ἀμνός*, *Acts* 8. 32. But it is also certain, that a Lamb was used in the expiating of Pollutions, *Lev.* 14. 12. *Numb.* 6. 12. which Pollutions in the Old Law, so nearly resembled sin, that they also received the name of *sin*. Whence also that *Lamb* in both places is said *to be offered for guilt or sin*. And in the other place it is expressly added, *because he sinned about the dead body*. The effect also is the same in some respect. For persons defiled were not admitted to the Society of the Jewish Commonwealth, but by such an Expiation: Moreover, the Sacrifice of the Passover, (which it is certain was for the most part a Lamb, *Exod.* 12. 5.) in its first institution, had something Expiatory. For God saith, that he looking on the blood thereof, would turn away from the Hebrews that destruction, which otherways they were to have had common with the Egyptians, (by the imitation of whom they had defiled themselves) *Exod.* 12. 13. *Hebr.* 11. 28. But also the Law shews that a Lamb was used *to be offered for sin*, to wit, the sin of a *rash Oath*, *Lev.* 5. 4, 6. But when Christ is called a *Lamb*, not only *Peter* shews, that a Sacrifice is understood, saying, that *we were redeemed*

deemed by the blood of a Lamb, 1 Pet. 1. 18. but also *John* in the *Revelation* in many places, and amongst others, where he says *he was slain*, Rev. 5. 6. 9. 11. and 13. 8. But no other Sacrifice, but a Sacrifice for sin, can be understood, because as *Peter* witnesseth, it was *Redemptory*. Such is only Sacrifice for sin. Whence it is more than manifest, that when the Baptist said, *Christ was the Lamb, which took away the sins of the World*, John 1. 29. Sins past are there treated of, not future; and the taking away of sins, by the obtaining of remission with God, not by the ingenerating of Faith. Neither is it true that *Socinus* says, *That only the High-Priest did bear the figure of Christ, and only the anniversary Expiation the figure of his Sacrifice*: for though there was a more excellent figure in the High-Priest, and that solemn Sacrifice, which therefore the Holy Spirit pursues with a singular care in the Epistle to the *Hebrews*, yet it cannot be denied, that other Priests and other Expiatory Sacrifices looked the same way more obscurely. That same Epistle shews this, *cap. 9. vers. 13.* where every carnal purification by Sacrifice, is compared with the spiritual purification by Christ. And much more *verse 21.* and the following



ing *verses*, where, after it had been said in the general, that almost all things in the Law are *purged by Sacrifice*, and that there is no remission of sins without *shedding of blood*, there is afterwards subjoyned, therefore there was a necessity that the resemblances of Celestial things should be purged by these things. So also *chap. 10. vers. 11.* daily Sacrifices are compared with the Sacrifice of Christ: the sense of which place *Socinus* overthrows, expounding *daily*, for *yearly*, without example. For that he brings a place, *Hebr. 7. 27.* to confirm this Interpretation, it is vain, because he falsely pretends that the Priest ought to have offered for himself in the Anniversary Sacrifice only. For on the contrary, he ought to have offered for himself, as oft as he was conscious to himself of sin, *Lev. 4. 3.* Also he shews that the Sacrifice of the Passover was a figure of the Sacrifice that was performed by Christ, *John 19. 36.* and *Paul 1 Cor. 5. 7.*

But though these things could suffice, yet I think good to explain somewhat more plentifully the nature of an Expiatory Sacrifice according to the common understanding of the Heathen, or rather according to the most ancient Tradition, spread

spread abroad through all the Earth. It cannot be doubted, that there were Sacrifices before the Law of *Moses* under the state of the Natural Law, as it is called, the Rites whereof having been commanded by God, those that survived the Flood, being dispersed through all the Earth, transmitted unto Posterity: and Religion remained for some time uncorrupted, not only among the Posterity of *Shem*, but also *Japhet*, (perhaps also *Ham*) until the worship of many, and therefore false Gods succeeded in its room: but then also having changed their God, the Rites and Ceremonies remained, being translated from a pious, to a wicked use; a great testimony against themselves of the Truth being received, but detained in unrighteousness, as saith the Apostle, *Rom. i. 18*. Therefore those Nations esteemed it for a certain thing, that the Gods were offended and angry at the sins of Men: and that from this Anger great Calamities, partly private, and partly publick, used to follow. See that excellent Book of *Plutarch*, *περὶ τῶν ἐν δεισμονῇ καὶ φόβῳ* *De Superstitiis* *περὶ τῶν ἐν δεισμονῇ καὶ φόβῳ*, concerning those that were heavily punished by God; in which, if instead of Gods you write God, you will find many things, worthy to be said by

by a Christian. That Anger was gathered from Causes or Effects. From Causes, if any wicked Deeds came to be known. From Effects, Foretokens, Prodigies, and Celestial Signs. See *Cicero* concerning the Answers of Soothsayers, *Lucan* l. of *Pharsalia*; the *Greek* and *Roman* Historians in many places. Yet they hoped this Anger could be turned away by certain Sacrifices. By these the Deity was said to be reconciled, the guilty, whether it was one person, or a whole people to be purged, or, according to the ancient word, to be *sebruated*, and the sin it self to be expiated or cleansed.

Wherefore the same Sacrifices were called *ἱλαστικά, ἀγνιστικά, καθαστικά*, *Propitiatory, Cleansing, and Purifying*, and in *Latine* *placamina, februa, piamina*, *Propitiations, Cleansings, Expiations*. The word *ἱλάσκειν*, to *propitiate*, is applied by *Homer* and others very often to *Sacrifices*. There is in *Plutarch* concerning *Romulus*, *ἀγνίζω ἢ πάλιν καθαρμοῖς*, to *cleanse the City with purgings*: this *ἀγνίζω* is also called *ἀγίζω* and *ἀγιάζω*. In *Herodotus* lib. i. the *Phrygian Adrastus*, being polluted with Manslaughter, needed *καθαρὰς ἰθυσας*, an *Expiatory Sacrifice*: *Cræsus* *ἐξήδωκε*, expiated him. And he saith, there is the

the same way of Expiating amongst the *Lydians* and *Greeks*. In *Hermogenes* there is, *μὴδὲ καθαρόμεν* ὁ ἀπὸ τῆς ἀσεβειῶν, *neither purged from iniquities*. *Plat. 2. de Rep.* said, that λύσις and καθαρίσις ἀδουμάτων, *Abolishments and Cleansings of Unrighteousness* are put for the same. *Plutarch*, concerning the *Romans*, interprets καθαρίσματα ἀπολεμπία, that is *averrunca*, things that turned away the Divine Anger. There is nothing more frequent in *Virgil*, and others, than the word *placandi*, of appeasing in holy things: the force whereof *Horace* so expresth.

*Maclata veniet mitior hostia.*

*She will come meeker, Sacrifice being slain.*

*Livius* hath often *Pacem Deos exoptare*, to beg peace of the Gods. *Plinius* saith, *Beasts are acceptable in the Atonement of the Gods*. *Ovid, primo Fastorum*, saith, the Gods are reconciled to man by Sacrifices: which word we shewed before to signifie the same with the word *placandi*, of making Atonement: to purge and purifie being translated from the Greek ἀγνίζειν, is taken thence, because guiltiness seems to be a certain uncleanness. The word *purifying*

fyng is in Suetonius and Plinius. Lucan  
said, *Purgare mænia lustris*; but *lustrare* is  
more received; concerning the Original  
whereof we spake before. So *lustrare ex-*  
*ercitum* is in Livius. Ovid expoundeth it  
by *expurgare*, 13 Met.

— *Ego lustror ab illis,*  
*Expurgante nefas novies mihi carmine dicto.*

*I'm purist'd by them,*  
*Nine times a sin-purging Verse having been*  
*to me.*

Servius in Virgil, *Lustramurque Jovi*, and  
we are purified to Jupiter, 3 Æn. he ex-  
pounds it, we are purged, we are expiated.  
Seneca in Troas, himself explains *lustrale sa-*  
*cram quo piantur rates*, a purifying Sacri-  
fice wherewith Ships are expiated. And  
Papinius called Menæceus, *Caput lustrale*, a  
purifying head, which he so expounds,

*Terrigenam cuncto patriæ pro sanguine poscunt:*

*They require the earth-born man for all the*  
*Counreys blood.*

Also,

Also,

—*Date gaudia Thebis*

*Quæ pepigi, & toto quæ sanguine prodigus  
emi.*

—*Give joy to Thebes,*

*Which I covenanted, and which I bought with  
all the blood.*

Therefore *lastrale sacrum*, a purifying Sacrifice, is that which buys blood, that is, which redeems by blood: which belongs to the proving of those things, which were formerly disputed by us concerning Redemption. And it must be observed in the first place, that when Expiatory Sacrifices are discoursed of, there is mention made of Blood, because, according to the most ancient Law of God given to *Noah*, *Gen. 9. 4.* and thence propagated to all people, Blood is instead of the Life, and therefore is called by the name of *Life*. Hence that of Virgil,

*Sanguine quærendi reditus, animæq; litandum:*

*With Blood Returns must be sought, and Expiation made by Life.*

Which

Which words *Macrobius* explaining out of *Trebatius*, saith, *Those Sacrifices are called Animal, or belonging unto life.* Sins themselves are properly said to be expiated, that is, to be satisfied for, whether by paying the due punishment, or another thing that succeeds into the place of due punishment. As behold in *Virgil* :

---*Et culpam miserorum morte piabunt.*

*They will expiate the fault by the death of those miserable wretches.*

that is, they shall cause them to be punished. *Plinius*, *Wars use to expiate the luxury of the people.* *Cicero*, *The Immortal Gods expiated thy crimes upon our Souldiers.* And in the same, there is often *scelera supplicio expiare*, to expiate crimes with punishment : and in *Sallust*, *to expiate slaughter with slaughter, and blood with blood* : yea also, the word *supplicium* was first in holy things, whence it was translated to punishment. But in *Sacrifices piare* is to expiate, by the succession of another thing into the place of due punishment.

Q

Hence

Hence Plautus :

*Men' piaculum oportet fieri propter stultitiam  
tuam,*

*Ut meum tergum stultitiæ tuæ subdas succedaneum.*

*Should I be made a Sacrifice for thy folly,  
That thou may'st put my back in the room of  
thine, for thy folly.*

Hence Cato :

*Cum sis ipse nocens, moritur cur victimo pro te?*

*When thou art faulty thy self, why dies a  
Sacrifice for thee?*

Where for thee signifies in thy place. And in the same place he saith, *Those that offer Sacrifices, hope for their own safety by the death of another.* Hence the Sacrifices themselves are properly *piacula*. *Ea prima piacula sunt*, Virg. *Æn.* 6. *Make these the first Sacrifices. Teque piacula nulla resolvent : And no Sacrifices will expiate thee : Horatius.* Which also Ovid called *piamina*.

*Februa*



*Februa Romani dixere piamina Patres.*

*The Roman Fathers called Expiations Februa.*

The force of which word he himself presently expressed, *quo crimina nostra piuntur*, whereby our Crimes are expiated: and *Plinius* called those things *piamenta*. Improperly *piacula* are *crimina propter quæ piacula debentur*, Crimes for which Sacrifices are due. As *Servius* well observed on that Verse of *Virgil*:

*Distulit in seram commissa piacula mortem.*

*He deferred his Crimes he committed unto a late death.*

But though, as we said, *piare* properly is here to suffer punishment, and therefore is properly said of the guilt it self and debt, yet it began to be taken for words of a near signification, *placare, lustrare*, to make Atonement, to purifie by Sacrifice. So *Cicero* said, *Cereris numen expiandum*. So *Livius*, that the manifest murder might be expiated by some Sacrifice, his Father was commanded, *ut filium expiaret*, that is,

Q<sub>2</sub>

*lustraret;*

*lustraret*, to purge his Son by Sacrifice. So *Seneca* in *Troas* said, *piare rates*, that is, *lustrare*, to make Atonement for the Ships. Also in another Author, *prodigia piare*, to expiate the Prodigies, for the wickednesses for which the Anger that was raised, was declared by Prodigies. There is a place where the Jews are discoursed of by the same Author: There happened Prodigies which the Nation that is subject to Superstition, and an Enemy to Religion, judged unlawful to expiate by Vows or Sacrifices. Where by the by that may be observed, we said before, *That the Expiations in the Law of the Jews, were not set forth to expiate every kind of anger of God.* By these things it manifestly appears, that purging Sacrifices and Expiations belonged to the appeasing of the Deity, and so to the obtaining impunity of the sins that had been committed: which *Plinius* so expresseth, *An ancient Opinion obtained in former times that all things are Februa, whereby the guiltinesses of evil deeds might be purged, and sins taken away.* Neither must that remarkable place of *Porphyrius*, concerning Expiatory Sacrifices be omitted: for all Divines have agreed in this; *That in Expiatory Sacrifices they should not have touched the things sacrificed, and that they*

they should use purgings. None went into the City, or into his own House, unless first he washed his Garment or Body in a River or Fountain. That which he says the Divines agreed in, that they should wash their Garments who touch Expiatory Sacrifices, it agrees with the Law delivered by Moses to the Jews, as appears *Lev.* 16. 26, and 28. But because these Nations were not ignorant by the guidance of Nature, that the greater the thing was, that was given to God, so much the more easily pardon might be obtained; especially if there were some equality of the ἀντίλυ-  
την with that which was redeemed. Therefore they proceeded from the sacrificing of Cattel, in making Expiations to the sacrificing of Men. *Cæsar* treating of the Frenchmen, explains the Cause: *They think that the Deity of the Immortal Gods cannot be reconciled, unless the life of men be rendered for the life of man.* The Canaanites are found the first of all that practised this, that is, the *Phœnicians*. For concerning them we read in holy Scripture, *that they were used to reconcile Moloch by killing their own Children.* That *Moloch* was *Saturn*, as the Masters of the *Hebrews* rightly explain. *Porphyrinus* tells, *That the History of the*  
Phœnicians

Phœnicians, written by Sanchuniatho, abound-  
ed with such Narrations. A part of these  
are Tyrians, amongst whom it was usual  
of old, that a Boy of noble Birth was sa-  
crificed to Saturn. Curtius tells, lib. 3.  
the same rightly observes, that the Cartha-  
ginians, that were Inhabitants with the Ty-  
rians, received that Sacrifice from the Build-  
ers: concerning whom is that of Ennius;

*Ille suos Divis mos sacrificare puellos.*

*That was their manner to sacrifice their chil-  
dren to their Idol Gods.*

The same tells Diodorus of the Carthagi-  
nians, and Justin in these words: *They  
slew men as Sacrifices, and brought their  
young Children to the Altars, requesting the  
Gods for Reconciliation with their Blood,*  
Lib. 18. Silius Italicus says, *They were used  
to ask the Gods pardon with slaughter.* La-  
stantius out of Pessennius Festus tells, *That  
the Carthaginians, thinking the Gods angry at  
them, that they might expiate their Crime,  
sacrificed two hundred Sons of the Noble Men.*  
Also Minutius Felix mentioneth it, and Ter-  
tullian in his Apologetick, who saith, *That  
Saturnus was therefore called a Tomb of Sons,*  
and

and *Plutarch* in his Book of *Superstition*. *Manethos* did write, that men, and those of exquisite beauty, were of old sacrificed in *Egypt*; and added, that the custom was kept unto the times of *Amosis*, who, instead of men, substituted images of wax. And it is reported concerning *Heliopolis*, that it was diligently searched after there, whether they were clean that were appointed to be slain. In *Cyprus* also a man was sacrificed to the time of King *Diphilis*, who substituted the sacrificing of an Ox in the room thereof. The same was performed of old in *Rhodes*, *Chios*, *Tenedos*, *Salamis*; also in *Laodicea*; and among the *Dumathians* of *Arabia*. The *Persians* buried men alive in the Earth. Concerning the *Albans*, this was reported peculiarly, That the man whom they thought to be most eminent for holiness, used to be sacrificed by them. The *Jonians*, as witnesseth *Pausanias*, sacrificed a Virgin and a Boy, that they might reconcile *Diana*, when she was angry. We have read the like things of the *Blemyans*, *Massagets*, *Taurians*, *Neurians*, and in the general of the *Scythians*; which may be sufficient for *Asia* and *Africa*: To which may be added, that the same Rite was found both in the ancient *India* (concerning which a long

time since *Mela* reported the same) and in the *American* World by them that made those parts known to the World. And that also it is no long time since that practice was in the *Canary Islands*. That we may come to *Europe*. *Ister* and *Apollodorus* have reported, That of old in *Creta* Boys were sacrificed to *Saturn*, and a Man to *Mars* in *Lacedemon*. Moreover, *Phylarchus* reported that the same manner was among the *Grecians* generally, to which *Plinius* assents. And there are extant Examples also in the times of the *Persian* war. In *Rome* also a *Grecian* man and a *Grecian* woman, a *French* man and a *French* woman, were sacrificed. Also *Jupiter* of *Latium* was worshipped with a Humane Sacrifice: and also *Diana Aricina*: And *Plinius* tells, that such kind of Sacrifices was of old very usual in *Italy* and *Sicily*. Neither were they abrogated at *Rome* before the six hundred fifty and seventh year of the City. Neither have the Devotions of the *Decians* any other Original, by which the Ancients, as *Cicero* saith, in the third Book *de Natura Deorum*, thought the Gods were reconciled. *Livius* calls the *Decians*, the Expiations of all the anger of the Gods: and also Expiations to make Reconciliation for publick Dangers.

gers. Neither must that remarkable place of *Juvenal* be omitted :

*Plebeiæ Deciorum animæ, plebeia fuerunt Nomina : Pro totis legionibus hi tamen , &*

*Pro*

*Omnibus auxilliis, atque omni Plebe Latinâ Sufficiunt Dis infernis , Terræque parenti : Pluris enim Decii, quàm qui servantur ab illis.*

*The souls of the Decians were of the common people.*

*Their names were of the common people : Yet they for the whole Legions, and for All helps, and all the people inhabiting Italy. Do satisfy th' infernal Gods and Mother-earth : For the Decians are more worthy than they that are saved by them.*

In which place, first, that use of the Particle *pro* is evident , which we before signified to be very frequent, and as it were proper to this Argument , so that it is the same that *loco alterius*, in the room of another. Moreover it appears, that it was believed by the *Romans*, that the estimation of the Sacrifice was augmented by the dignity of him that was sacrificed. Furthermore, by comparing Authors, it is manifest that these things are of like force:

That

That God is Reconciled by a Sacrifice; that the anger of the Gods is expiated: or that the Soul of a Man sufficeth the Gods for the Souls of others. The manner of the *French* men is well known by *Cæsar's* relation, concerning which we spake before: which *Plinius* saith did remain unto the Dominion of *Tiberius*. *Cicero* concerning the same; *The French reconcile the Gods with Humane Sacrifices*. *Cicero* said *placare Deos*, to reconcile the Gods, as also *Cæsar*: *Lucretius*, *Lustrare Civitatem*, to purge the City by Sacrifice. The same *Cæsar* interprets it, *to render life for life*. So the *Thracians* worshipped *Zamolxis*, so the *Germans*, *Mercurius*, and other Gods. Concerning whom *Lucan* said so:

*Et quibus immitis placatur sanguine diro  
Teutates.*

*And they to whom unmerciful Teutates is  
reconciled with accursed blood.*

Also *Plinius* reported, that in *Britain* Sacrifices of this kind were celebrated. *Procopius* writes, that the same was practised in the Island *Thule* unto his time, that is, unto the time of *Justinian*. And *Porphyrus* hath



hath recorded, that that Custom was not left off before the Empire of *Adrian*. Concerning the *Massilians* it is particularly recorded, *That as oft as the Pestilence was among them, there was a poor man that used to be maintained on publick Charges, who being adorned with Ribbons, and cloathed with holy Garments, was led through the Town with Cursings, that all the Evils of the City might fall upon him: and so he was sacrificed to the Immortal Gods.* All which being gathered together into one, we shall see that *Plinius*, not without cause, cried out concerning these Sacrifices; *So those things agreed with all the World, though it was at variante and unknown to it self.* Thus we have discoursed by the by concerning Humane Sacrifices: in which the Heathen sinned, not only that they sacrificed unto false Gods, but also because they had no command to worship God after that manner, such as *Abraham* had. But that Custom of the *Gentiles* in Expiating the sins of Men, or Sacrificing of Beasts, brings no little light to the understanding of the nature of an Expiatory Sacrifice, and the proper names of that Argument. And so much the less can this labour be despised, because *Soetinus* says, *That the Baptist, when he cal-*  
led

*led Christ the Lamb of God, had respect unto Sacrifices in the general, by which, not only amongst the Hebrews, but also among the Heathen, sins were believed to be expiated.* And it is an undoubted thing, that, seeing the Divine Writer to the *Hebrews*, in this very Argument of Expiatory Sacrifice, often useth the Greek words *καθαρίζω* and *ἀπαλλάττω*, that he used it in that sense, which the Greek Tongue had received.

Whence it is easie to understand, what that signifies, *that Christ is called a Sacrifice for sin or expiation.* For whereas *Socinus* brings three Interpretations; the first, *That the Death of Christ, by begetting Faith in us, draws us from sins, in time to come:* The second, *That Death it self is a certain thing antecedent to the obtaining remission of sins:* The third, *That it bears testimony, as it were, to the remission it self, or the Decree made concerning it.* Of these three only the second belongs hereto: Not that Christ did not also those other things, and that much more effectually than *Socinus* thinks, but because those things belong not to *Sacrifices for sins*: for *Socinus* confesseth, *That the similitude of legal Sacrifices for sin, and of the Sacrifice performed by Christ, consists in Expiation.* To which may be joyned the

the like Sacrifices of the *Gentiles*, considered not according to the thing, but according to the opinion of the *Gentiles*. But these Sacrifices did not withdraw from sin, especially by procuring the belief of any thing, neither did they bear testimony to remission performed, or certainly decreed ; but, as *Socinus* acknowledgeth, they were a certain antecedent thing requisite unto remission : which those words of the Law shew, *He shall make atonement, and it shall be forgiven*. Therefore in this the Comparison consists, and it is necessary that Expiation should signifie the same when it is applied to legal Sacrifices, and when it is applied to Christ, because the Writer to the *Hebrews* brings both from the same Decree, to wit, *that without shedding of Blood there should be no remission, but expiation must be made in blood*, Hebr. 9. 21. It hinders not that it is said, *Hebr. 10. 4. that it was not possible that the blood of Bulls and Goats should take away sins* : for κατὰ τὴν συνείδησιν, according to conscience, must be repeated from what was said before, as appears manifestly, if you compare the like places with this, chap. 9. vers. 9, and 14. *The blood of beasts took away sins*, that is, Temporal Guiltiness, but not Spiritual Guiltiness; as we shewed before. Neither  
can

can you, without a remarkable wresting, interpret that in the *Apocalyps*, who washed us from our sins, as if it signified, who declared that we are washed. Or *1 John* 1.7. where it is said, *The blood of Christ cleanseth us from all sin*; as if it signified, it declares us to be clean: for both the property of the Words, and the perpetual use of Scripture in this Argument, contradicts it. *Socinus* confesses, *That Guiltiness in many places is signified by the name of Uncleanness*. Hence καθαρίζω and ἀγιάζω is to take away that guiltiness, or to make remission, as the Writer to the *Hebrews* expounds the word καθαρίζω, 9. 22. Christ by himself made this καθάρσις, purification, *Hebr.* 13. Christ purgeth the conscience from dead works, *Hebr.* 9. 14. that is, as *Socinus* himself interprets, *He frees the conscience from guiltiness and punishment, and the fear of punishment*. Also in the Old Testament tachar hath the same sense, *Psalms* 51. 9. But that which in these places is καθαρίζω, to cleanse. The same upon a like account is called παντίζω, to sprinkle, *10. 22.* and λβω, that is, to wash in the same verse. Whereto belongs the Prophecy, *Zach.* 13. 1. There is no reason to go from the sense of the Apostle *John* in these places: for though Jesus is called

called a *faithful witness*, Apoc. 1. 5. yet that washing should not therefore be referred unto bearing witness: for those do not cohere immediately, the *faithful witness*, and *he washed*, but the mention of his being *the first-born from the dead* comes between them, and the mention of a *Kingdom*, and afterwards of *Love*; that it may appear to a blind man, that many Offices and Benefits of Christ are joyned together, to illustrate his Dignity. But in the Epistle of *John* it is utterly absurd to interpret *καθαρίσω* of the declaring of purification, and not of purification it self, because a little while after *ἀπείρα* and *καθαρίσω* are joyned. The Apostle reasons from things joyned together; *If you walk in light, you have cleansing*, that is, *remission by the blood of Christ*: because sins are imputed unto none, that walk in the light. And the preaching of the *Baptist*, naming Christ *the Lamb that taketh away the sins of the world*, seeing it respects the Expiatory Sacrifices both of the *Hebrews* and the *Gentiles*, according to the acknowledgment of *Socinus*, suffers us not otherways to interpret *to take away sins*, than *to take away guiltiness*: For Expiatory Sacrifices did this, but did not withdraw from sinning. Neither

ther is εἰς ἀθέτησιν ἀμαρτίας, to the putting away of sin, Hebr. 9. 26. any other thing, but *πρὸς τὸ καθαρῆσαι ἡμᾶς, πρὸς τὸ ῥυπαρῆσαι ἡμῶν ἄρεσιν*, that we may be cleansed, that we may have remission, as appears by vers. 22. But this ἀθέτησις ἀμαρτίας, putting away of sin was made διὰ τῆς θυσίας αὐτοῦ, by the sacrificing of himself, verse. 26.

But though Socinus endeavours to pluck away some places from the true sense, yet being convinced by many others, he acknowledgeth, *That in the Sacrifice of Christ it is expressed, that an Expiation was made, which goes before the remission of sins, as something requisite.* Yet he denies that God by that Sacrifice is moved to pardon; but he says, *That a certain Faith is begotten in us, by which being brought to amendment of life, at length we obtain remission of sins.* In which, first, he did little remember that which he said, *That the figure should agree with the thing signified by the figure, in that in which the Comparison is made.* Neither did he remember that which the Scripture shews, that those words, *All things are cleansed by blood*, belong the same way to Legal Sacrifices and to Christ, Hebr. 9. 22. But Legal Sacrifices did not at all beget such a Faith; neither is that Exposition of the word

word tolerable, that *to expiate* is to do something that is requisite for remission. For on the contrary all these words, *καθαρίζω* and *ἀγιάζω*, and the like, which the Apostles use, of their own nature, and by perpetual use, design not only a precedency of order, but also a certain efficacy. The Scripture also furnisheth us with other most certain Arguments for the overthrowing this Interpretation invented by *Socinus*. For it saith, there was need of a new *Priest after the Order of Melchisedec*, *Hebr. 7. 11.* But the Levitical Priests also could preach Faith in God, yea, and confirm this preaching by their Death. Wherefore, if the Priesthood of Christ doth nothing more, (which *Socinus* would have) it follows there was no need of him. Moreover, this very thing, that *Christ died for our sins*, is believed unto salvation, *1 Cor. 15. 2, 3.* therefore the Expiation of Christ was not chiefly procured for this, that it might bring a man to believe; seeing it self is among things to be believed. For that which serves only to gain credit to a thing, it is necessary that it should be different from the thing to be believed. Moreover, after the implantation of Faith, the Expiation of Christ hath effect in us. For Christ

is a *High Priest* appointed to *expiate* the *sins* of the people, that is, of Believers, *Hebr.* 2. 17. Therefore to *expiate* cannot be to *bring to Faith*.

But now that we may not only beat down the false Interpretation of *Socinus*, but also prove the true one, which is this, *That God is moved by the Death of Christ to forgive sins*. Observe that place to the *Hebrews*, where *Christ's blood of sprinkling* is said to *speak better than the blood of Abel*. The blood of *Abel* cried unto God for vengeance. The blood of *Christ* cries for pardon. *Socinus* denies that God is reconciled by Expiatory Sacrifices. But the Writers above, alledged by us, testify the contrary, who use the word *reconciling* to express those Sacrifices. Whence also that phrase came in the Epistle to the *Hebrews*, *ἰλίσκεται ἁμαρτίας*, *placare peccata*, to reconcile sins, that is, to expiate sins by reconciling God. *Socinus* acknowledgeth no Satisfaction in Expiatory Sacrifices. Whereas the very word *expiating*, signifies no other thing but *making satisfaction by punishment*: and in many places the Authors cited, when they would periphrastically express Expiating, they call it *to give blood for blood, life for life, soul for soul, to purchase a thing*



thing with blood, to obtain salvation by the death of another. Neither do the Hebrew words disagree from this: for *Chaphar* is not only to cover, but also to redeem, Exod. 21. 30. Psalm 49. 7. and to appease, Gen. 32. 20. and thence to expiate. *Hata* is to suffer punishment, Gen. 31. 39. whence this also began to be used for signifying Expiation. Now Expiation is attributed first to Sacrifices, as appears *Hebr.* 9. 13. and 23. thereafter to the Priest, for the Sacrifices that he offers, as often in *Leviticus*: and then to God, admitting that Satisfaction. But as the word *Redeeming* began to be used improperly for any Deliverance, so also it began to be called Expiation for the like effect; yea, where no Satisfaction intervenes, *Psal.* 51. 8. But Expiation is attributed unto Christ, as unto a Sacrifice, and therefore the word *blood* is added: but blood in Sacrifices, as before was proved, is given instead of the soul of a sinner; whence of necessity this word *Expiation* must be taken properly here. Add unto these things, that if that were true which *Socinus* would have, That Expiation was made much more by the Resurrection and Ascension into Heaven, than by Death and shedding of Blood (because those are fitter to per-

*swade us to believe than Death it self) at least, in some place of Scripture Expiation would have been attributed unto those acts: which it did no where.*

It is false that Socinus saith, *That expiation or καθαρισμός purification is attributed unto the manifestation of the Divine Will: neither do the places alledged prove this.* For *Hebr. 1. 3.* Christ is said *to sustain all by his Word*, because all things are subject to his Dominion, as the word *πᾶν* is found in the same sense, *chap. 11. verse 3.* and *Luke 5. 5.* and *chap. 10. verse 26,* and *29.* The knowledge of the Truth, and sanctification by Blood, are not put for the same, but many Benefits are joyned together, that the Crime of an unthankful man may appear the more odious. There is added sometimes unto Blood the mention of a Covenant, but much more oftner of a Sacrifice, wherefore that Interpretation is to be taken, that may joyn them together. But this will be, if we look unto that part of the Covenant, in which Christ engaged, that, *if he underwent death, it should come to pass, that their sins should be forgiven them that believed in him; and God promised the same, as appears Isai. 53. 10.*

But

But that Christ is said *to offer his blood in Heaven*, that is, to shew his death to his Father, and as it were to put God in remembrance thereof, which is also read *to make intercession for us*; these things take not away the Expiation that was compleated upon the Cross. For the Expiation performed upon the Cross moves God to forgive, and acquires us a right, but under a certain Condition and Manner: in which is comprehended Intercession on Christ's part, and on our part true Faith, as hath been explained when Satisfaction was discoursed of. But Socinus manifestly contradicts the Scripture, when he denies *that Expiation was made before Christ went into Heaven*. For in many places Scripture attributes ἡ λύτρωσις, ἡ καθάρσις, ἡ ἁγιασμός, ἡ ἀθέτησις ἡ ἁμαρτίας, *redemption, purification and sanctification, and the putting away of sin to death*, and declares the same thing to be already performed: an Oblation indeed was made in Heaven, but so that Socinus should not have denied that title to the death that Christ suffered on Earth, against the manifest words of Paul, Eph. 5.2. where Christ is said to have *delivered himself προσφορὰν an offering for us*. The looking upon the coherence of the words is a

ficient refutation of his Interpretation. In the same place *προσφορὰ*, an Offering, and *θυσία*, Sacrifice, are joyned together. And all the Books of Greek and Latin Authors declare, That a Sacrifice is compleated, when the thing to be sacrificed is put to death. Whence it came to pass that *μακταρε* signifies both to sacrifice, and also to kill any way, the signification being extended from Sacrifices to other things. Hence *Ammenius* distinguisheth *θύνειν* and *σφάττειν* as Appellations of Genus and Species: for *θύνειν* is to kill for the honour of God, but *σφάττειν* is to kill upon any account. And *Plutarch* said, That the French-men and Scythians believed *Θεὸς ἐν χαίροντας ἀνδρῶν τῶν σφαττομένων αἷματι, καὶ ταύτῃ τελευτῇ τῷ θούῳ*, that the Gods delighted in the blood of slain men, and that this was the most perfect Sacrifice. Neither did the Scripture speak otherways in this Argument, *Abraham* being commanded to offer his Son, Gen. 22. 2. prepares to kill him, verse 10. And therefore, because he had performed the sacrificing of him, though not with his hand, yet with his mind, he is said to have offered his son, Hebr. 11. 17. Sometimes *θύνειν* signifies simply, and out of Sacrifice, to kill, as *Job*

10. 10. And Christ is called by *John*, the *Lamb slain*, Apoc. 5. 6, 12. and 13. 8. which *Paul* so expresseth, *our Passover Christ is sacrificed for us*, 1 Cor. 5. 7. But the Passover used not to be brought into the most holy place, Hebr. 9. 26. therefore the Sacrifice went before, the Appearance followed. So elsewhere in the same Epistle, Christ is said to have entred into the *Celestial Sanctuary* by his own blood; having obtained eternal Redemption, Hebr. 9. 2. and to have sat down at the right hand of the *Divine Throne*, having made expiation for our sins. In which places the words of by-past time do shew, that Redemption or Expiation was made before Christ entred into the Celestial Palace. Therefore though Christ is such a High-Priest that ought not to have remained on earth, as the Levitical Priests, Hebr. 8. 14. but having entred into Heaven, he ought to be higher than the Heaven, Hebr. 4. 14. and 7. 26. as whose Priesthood ought to be eternal, and intransitory, 7. 24. yet he was a true Priest, and a true Sacrifice at that very time, when he delivered himself on Earth up to Death. And therefore he is said, to have come into the world, Hebr. 10. 5. (that is, into the earth, as the Scripture it self interprets, *John* 18.

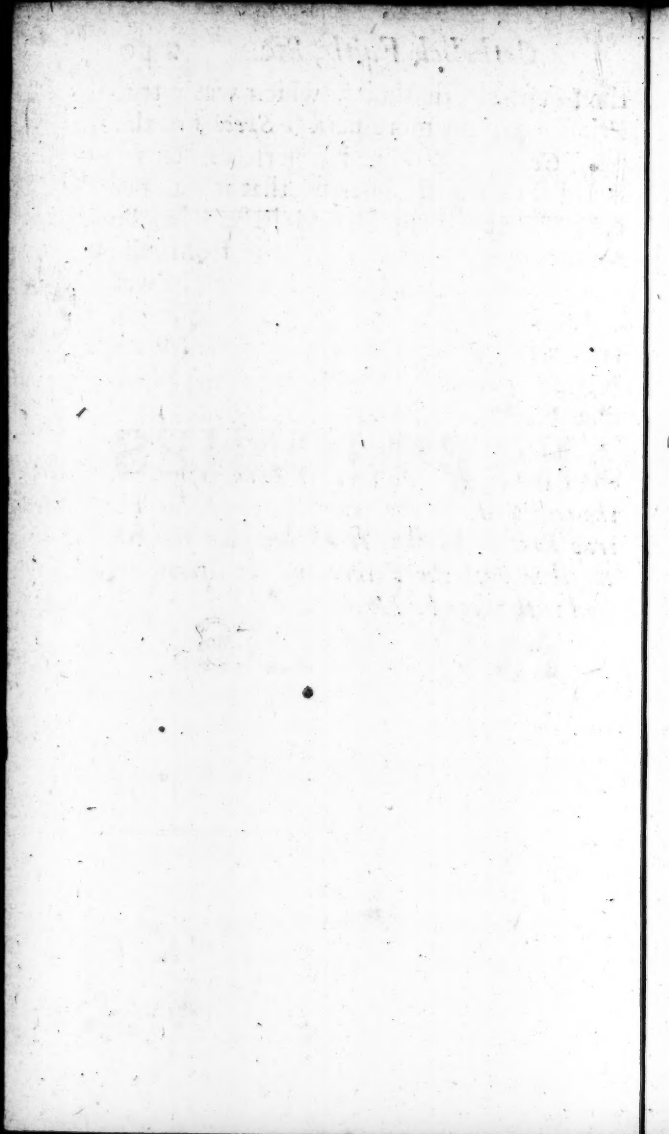
37. 1 *Tim.* i. 15.) that he might *do the will of God*, vers. 7, and 9. that he might *offer his own body, being prepared by God*, that is, *sacrificed*, vers. 6. *to God*, vers. 10. *for sins*, vers. 12. In which place it must be also observed, that we are said *to be sacrificed by an ἐπαράξ Oblation once*: whereas Christ intercedes as oft as there is need for us: So that here not *killing*, but *intercession*, must be understood.

Therefore the Oblation of Christ, as of certain Legal Sacrifices, is twofold. The first of *killing*, the other of *shewing*: the former Oblation of Christ was performed on Earth, the later in Heaven: but that former was not a preparation of a Sacrifice, but a Sacrifice: the later is not so much a Sacrifice as a Commemoration of a Sacrifice that was performed. Wherefore seeing Appearance and Intercession are not properly Sacerdotal Acts, but as they depend upon the virtue of the Sacrifice that was made, he that takes away that Sacrifice allows not unto Christ a true Priesthood, against the manifest Authority of Scripture, which assigns unto Christ a Pontifical Dignity, distinct from a Prophetical and Royal: not figuratively so called, but true; for his Priesthood is opposed to the

the Levitical Priesthood, which was a true Priesthood, as a more perfect *Species* of the same *Genus* to another less perfect: neither could it be rightly inferred, that it was necessary that Christ should have what he might offer, *Hebr.* 8. 3. but from the truth of that Priesthood unto which he was appointed, *vers.* 3. But it is no wonder, if they who have taken away from Christ his Natural Glory, that is, the Divinity of his true Name, if they also diminish his Offices, and are unwilling to acknowledge his chief Benefits. *To thee, O Lord Jesus, as the true God, as the true Redeemer, as the true Priest, as the true Sacrifice for sins, together with the Father and the Spirit, one God with thee, be Honour and Glory.*

---

F I N I S.





---

**THE  
TESTIMONIES  
OF THE  
Ancients.**

---

THE  
HISTORICAL  
MONUMENTS

OF THE  
ANCIENTS.

# THE TESTIMONIES OF THE ANCIENTS.

**I**reneus lib. 5. cap. 1. For he would not really have had Flesh and Blood, by which he redeemed us, except he had restored the ancient Creation of *Adam* in himself.

Which place *Theodoretus* cites out of *Ireneus* in the Greek Language, *Dialog. 2. cap. 26.*  
 εὐδὲ γὰρ ὡς ἀληθῶς σὰρκα καὶ αἷμα ἐχνηῶς, δι  
 ὧν ἡμᾶς ἐξηγορησάμεθα. For he had not really had Flesh and Blood, by which he redeemed us.

*Tertullianus* against the *Jews*, cap. 13. It behoved Christ to be a Sacrifice for all Nations, who was led to the slaughter as a Sheep, and as a Lamb is dumb before the shearer, so he opened not his mouth.

*Origen*

*Origen on Leviticus, homil. 3.* almost at the beginning. If any man remember well those things that have been said, he may say to us, that we asserted that the Sacrifice, which we said the High-Priest offered for sin, is a Type of Christ, and it will not seem agreeable to the true Christ, who knows not sin, that he should be said to have offered Sacrifice for sin, though the thing is acted by a Mystery: and the same is put for the Priest, and also for the Sacrifice. See then if we may also solve this Objection after this manner: That Christ indeed did no sin, yet he was made sin for us, whilst he that was in the form of God, condescends to be in the form of a Servant, whilst he, that is immortal, dies, and he that is impassible, suffers, and he that is invisible, is seen: and because either Death, or all other Frailty of the Flesh, was brought upon us men by the condition of sin, he himself also, who was made after the likeness of men, and found in fashion as a man, undoubtedly he himself for sin, which he undertook, because he carried our sins, did offer the Calf without blemish, that is, his immaculate Flesh a Sacrifice to God.

*Origen*

*Origen homil. 4. on Numbers.* If sin had not been, it would not have been necessary that the Son of God should become a Lamb; neither had it been needful that he, being placed in the flesh, should be slain, but that, which was in the beginning, would have remained, God the Word. But because sin entred into this World, and the necessity of sin requires a Propitiation, and Propitiation is not made but by Sacrifice, it was necessary that a Sacrifice for sin should be provided.

On *Matthew, cap. 16. Tract. 11.* A man cannot give any exchange for his soul, but God gave an exchange for the souls of all men, the precious blood of his own Son. For we are not bought with corruptible silver or gold, but with the precious Blood of the Lamb without blemish.

On the *Epistle to the Romans, lib. 2. cap. 2.* Ye confess that it is undoubtedly true, which is written in the Epistle of *Peter*: because we are redeemed not with the corruptible price of silver and gold, but with the precious blood of the only begotten: If then we are bought with a price, as *Paul* also jointly bears witness, we are without doubt bought from some person, whose Servants we were, who also demanded

ed the price he would have, that he might send from under his power them that he held, but the Devil held us, to whom we were in bondage by our sins: Therefore he required our price, the blood of Christ. But until the Blood of Jesus was given, which was so precious, that it was sufficient alone, for the Redemption of all men, it was necessary that those, who were instructed in the Law, every one for himself should give his own Blood, as it were in imitation of the future Redemption: and therefore we, for whom the price of the blood of Christ was fulfilled, have no need to offer for our selves a price that is the blood of Circumcision.

*Cyprian Epist. 8. to Clem. and the People.* He prayed for us, though he was not a sinner himself, but bore our sins. The same *Epist. 63. to Cecilius, parag. 9.* Christ carried us all, who also carried our sins.

The same in his *Book to Demetrianus, parag. 22.* Christ imparts this Grace, he gives this gift of his mercy, by subduing Death with the Triumph of the Cross, by redeeming the Believer with the price of his Blood, by reconciling man to God the Father, by enlivening mortal man with the Celestial Regeneration.

The

The same, or rather another Writer of the Book of the *Cardinal Works of Christ* to *Cornelius* the Pope, *Serm.* 7. which is concerning the manner of Circumcision: that one Oblation of our Redeemer was of so great Dignity, that it was sufficient alone to take away the sins of the World, who with so great Authority went into the holy place with his own Blood, that afterwards no request of Suppliants needed the Blood of any other.

The same *Serm.* 16. which is concerning the Ascension of Christ: Who for our sakes having been sold for thirty pieces of silver, would have it to be understood, how great an unequality there was in the price that was given for him, and in that, which he himself gave for the World: Whereas, he being bought and sold for a little silver, redeemed us at so great a price: so that it cannot be a doubtful case, that the greatness of the price exceeded the bargain. Neither could the damage, that verily just damnation deserved, be equallized to the Obedience of Christ, which proceeded unto Death it self, and over and above paid what it owed not.

*Lactantius* concerning the *Benefits of Christ.* Whosoever thou art that art present,

sent, and comes within the threshold of the middle Temple, look on me, who being guiltless, suffered for thy sin, &c.

And presently : For thee, and for thy life, I entred the Virgins womb, was made Man, and suffered a dreadful Death, &c.

*Eusebius Cæsariensis, lib. 10. of the Demonstration of the Gospel.* For it behoved the Lamb of God, that was taken up by the great High-Priest, to be offered a Sacrifice to God for the other Lambs of the same kind, and for all the Flock of Mankind. For because by man came Death, by man also came the Resurrection of the Dead.

The same *lib. 10. cap. 1.* And as, when one Member suffers, all the other Members suffer with it : so also, when many Members suffered and sinned, he also suffered according to the ways of sympathy. For, forasmuch as it pleased God, being the Word, to take the form of a Servant, and to be joyned to the common Tabernacle of us all, he takes upon himself the pain of the suffering Members, and makes our Diseases his own, and suffers grief and pain for us all, according to the Laws of Love to Mankind. And the Lamb of God having not only performed these things, but having been punished for us, and having  
endured



endured the sufferings that he himself did not deserve, but we, for the sake of the Multitude of them that trespassed, he became to us the Author of the forgiveness of sins, having undertaken Death for us, and translated unto himself, the stripes and reproaches and shame that was due to us, and drawn upon himself the Curse that was due to us, becoming a Curse for us; and what other thing was this but the giving life for life? Therefore the Oracle saith in our person, we were healed by his stripes, and the Lord delivered himself for our sins.

*Eusebius* concerning the Preparation of the Gospel, lib. 1. cap. 10. And God had respect to *Abel* and his Gifts, but unto *Cain* and his Sacrifice he had no respect. Hence you may understand, that he that offered Beasts was more acceptable than he that offered a Sacrifice of the Fruits of the Earth. And *Noah* immediately offered upon the Altar Burnt-offerings of all clean Beasts, and of all clean Fowl, and the Lord smelled a smell of sweet savour: But *Abraham* also is recorded to have sacrificed, so that by testimony of sacred Scripture, those that were lovers of God of old, esteemed the Sacrifice of Beasts the chiefest

of all. But I suppose the reason of this thing was not accidental, or found out by man's wit, but taught by the Divine Wisdom; for seeing they saw, that they who in their manners were holy, and conversant with God, and inlightned in their souls by the Divine Spirit, and that they needed to perform great service for the cleansing away of the sins of Mortals, they supposed that the price of their Salvation was due to him that is Prince both of life and soul. Moreover, having nothing better, nor more precious to sacrifice than their soul, instead thereof they offered a Sacrifice of brute Beasts, bringing them in the room of their own life, thinking that they sinned not, nor offended in this thing, because they were taught that the soul of unreasonable Creatures was not equal to the reasonable and intellective faculty of Men, and having been taught that their life is no other thing but their blood, and the lively power in the blood; which they also presented, offering it as a life for a life unto God. And *Moses* also evidently declares this same thing, the life of all flesh is the blood thereof, and I have given you the blood upon the Altar to make atonement for your sins: for their blood shall make atone-

atonement for the life: Therefore I have commanded the Children of *Israel*, that no soul of you should eat blood: therefore consider diligently of these things, how it is said, I gave you blood upon the Altar to make Atonement for your souls. For blood shall make atonement for the soul: For he doth manifestly say, that the blood of slain Beasts makes atonement for the soul of man. And the Law concerning Sacrifices, gives him that looks into it attentively to understand this same thing. Therefore he commands every man that sacrificeth to lay his hands upon the Head of the thing sacrificed, and to bring the Beast that is to dye to the Priest, as offering the Sacrifice instead of his own life. Therefore he says of every one, He shall present it before the Lord, and shall put his hands upon the Head of the Offering; and so it was observed in every Sacrifice, no Sacrifice being otherways offered. For which things it is said, that the Beasts were brought, that their lives might be offered for theirs.

*Antonius* the Hermite, *Epist.* 2. in which also the Father of Creatures being moved in his Bowels for our wound, which could not be healed, but by his goodness only,

sent his only Begotten to us, that by our Bondage he might take the form of Bondage, and deliver himself up for our sins. And our very sins humbled him; but by his stripes we all were healed.

*Macarius* Bishop of *Jerusalem*, *Lib. 2. Act. Concil. Nicen.* But he came a Saviour of all men, and undertook for our sake in his own flesh, the punishments that were due to our sins.

*Athanasius* concerning the *Incarnation of the Word of God*. And because it was necessary that that which was due from all should at length be restored, for it was due that all men should dye, as I said before, for which chiefly he came. For this cause, after his manifesting of his Divinity by his Works, it remained, that he should offer a Sacrifice for all, having given the Temple of his own Body unto Death for all men, that he might make all men unblameable and free from the ancient Transgression; and might declare himself also to be more powerful than death, having shewed his own body uncorruptible as a First-fruits of the Resurrection of all.

And presently: For there was need of Death, and there was need that Death should be for all; that that which was due from

from all might be performed : whence as I said before, the Word, because it was impossible that he should dye (for he was Immortal) took upon himself a Body that could dye, that he might offer it, as being his own, instead of all men. And that he suffering for all men by entring thereinto, he might destroy him that had the power of Death, that is, the Devil; and might deliver those that through fear of Death were subject to Bondage. The Saviour of all men having died for us, we that believe in Christ, do not now dye the death as of old, according to the threatning of the Law.

The same in the same place. And by such a manner of death Salvation came to all men, and all the Creation was redeemed : this is the life of all. And as a Sheep, he gave his Body unto Death instead of all men, for their Salvation.

The same upon the *Passion and Croß of Christ*. But beholding the visibleness of the wickedness, and that the Mortal Generation was not able to stand against Death, nor able to suffer the punishment of their sins, for the excessive greatness of the evil exceeded all punishment, and seeing the goodness of his Father, seeing also his

own fitness and power. For Christ is the power of God, and the wisdom of God, he was moved with love to Mankind, and pitying our weakness, he cloathed himself therewith, for he himself, as saith the Prophet, took our Infirmities, and carried our Diseases, and pitying our Mortality, cloathed himself therewith; for *Paul* saith, He humbled himself unto death, and that the death of the Cross; and seeing the impossibility of our bearing the punishment, took it upon himself: For Christ became a Curse for us, and so being compassed about, and cloathed with Humane Nature by himself, brought us to the Father, that he himself suffering, may make mans suffering to be without damage, and may exchange small things for great.

*Hilarius Pictaviensis on cap. 14. Matth.*  
in the Hymn on the *Epiphany* :

*Jesus hath forth shin'd ,  
The gracious Redeemer of all Mankind.  
Blest John with fear doth shiver,  
To dip him in the River,  
Whose Blood is able to purge out  
The sins of all the world throughout.*

*Optatus*

*Optatus Milevitanus* concerning the Schism of the *Donatists* against *Parmenianus*, lib. 3. When ye say, redeem your souls: whence bought ye them, that ye may sell them? Who is that Angel, who makes a fair of souls, which the Devil possessed before his coming? Christ the Saviour redeemed these with his Blood, according as the Apostle said, Ye are bought with a price; for it is evident, that all men were redeemed by the Blood of Christ.

*Victor Antiochenus* on the fifteenth Chapter of *Mark*. And wherefore, sayest thou, was the Lord and Maker of all things made Man for our sakes, and suffered so much reproach, and so great punishments? He was made like unto us, and took our Miseries and our Crosses upon himself, that he might raise up our Nature, that was fallen down by sin, and might again restore it unto its ancient degree of Dignity. Therefore the Advantages that have redounded unto us by his Torments, are very many; for he paid our Debts for us, he bore our sins, he both lamented and sighed for our sake.

*Cyrillus of Jerusalem*, *Catechis.* 13. But he set free all that were kept in Bondage under sin, and redeemed the whole World  
of

of Mankind. And you need not wonder that the whole World was redeemed, for he was not a meer man, but the only begotten Son of God who died for them. And verily the sin of one man *Adam* was effectual to bring death upon the World. But if Death reigned over the World by the sin of one man, how much more shall life reign by the Righteousness of one man? And if then they were thrown out of Paradise for the Tree of Food, verily now by the Tree of Jesus Believers shall more easily enter into Paradise. If the first man that was formed of the Earth, brought Death upon the World; certainly it must needs be, that he that formed him of the Earth, being Life himself, should bring Eternal Life. If *Phinebas*, being zealous against the Evil-doer, caused the Anger of God to cease, doth not Jesus, who slew not another, but delivered up himself, the Price of our Redemption, take away the Anger of God that was provoked against men?

*Basilus Homil. on Psalm 48.* One thing was found that was worthy of all together, which was given for the price of the Redemption of our Souls, the holy and precious Blood of our Lord Jesus Christ.

*Gre-*



*Gregor. Nazianz.* in the two and fortieth *Oration*, which is the second on the *Paschal Lamb*. That great thing, and unsacrificeable ( that I may so speak ) in respect of the first Nature, was mingled with Legal Sacrifices, and not for a small part of the World, nor for a little time, but for all the World, and it eternized the Purification.

*The same in the same place.* A few drops of Blood renew the Creation of the whole World, and they have united and gathered all men into one Body.

*And in the same Oration.* It is therefore requisite to search into the Matter and Doctrine, which hath been neglected by many, but by me hath been very diligently searched after. For unto whom was that great and much celebrated Blood of God, and the High-Priest, and the Sacrifice poured forth, and upon what account? for we were kept in Bondage by that wicked one under sin, and received the pleasure of Wickedness. But if the price of Redemption belongs to no other but the Possessor, I ask to whom was this offered, and for what cause? If you say that it was offered to that wicked one; fie upon that Blasphemy! whereas this thing  
pro-

proceeds from God only. Yea, if it were so, a Robber would receive God for a price of Redemption, and thereby a Reward over and above of his Tyranny, for which it was just to spare us. But if it was offered to the Father, first, how? for we were not kept in Bondage by him. But what a saying is that, that the Blood of the only begotten delights the Father, who did not accept of *Isaac* offered by his Father? but he exchanged the Sacrifice, delivering a Beast instead of the reasonable Sacrifice. Or it is evident that the Father receiveth, not having asked, nor having been requested, but for the dispensation, and because of the necessity that man should be sanctified by the Humane Nature of God, that he might deliver us, having laid hold on the Tyrant by force, and might bring us to himself by his Son, being Mediator, and dispensing this for the honour of the Father.

*Gregory Nyssene to Olympius the Monk, concerning the Form of a perfect Name.* But we learn that Christ is the price of Redemption, having given himself a price for us. This we are taught by such a saying, that we should learn, how he having paid a certain price for every man's soul,

soul, made immortality the peculiar possession of them that were by him redeemed from Death unto Life.

*Ambrosius lib. de Tobia, cap. 10.* Behold, the Prince of this world cometh, and findeth nothing of his own in me; he owed nothing, but he payed for all; as he himself bears witness, saying, Then I restored that which I took not away.

The same in his Book concerning *Joseph the Patriarch*. *Joseph* was sold in *Egypt*, because Christ was to come to them, to whom it was said, Ye were sold for your sins. And therefore he redeemed them, whom their own sins had sold. But Christ was sold by undertaking the Condition, not the Fault. And he owes no price for sin, because he himself did no sin. Therefore he drew on debt by our price, not his own: he took away the Hand-writing, removed the Ufurer, freed the Debtor; he alone paid that which was due from all.

*Ambrose concerning Esau, cap. 7.* God therefore took flesh upon him, that he might abolish the Curse of sinful flesh: and was made a Curse for us, that the Blessing might swallow up the Curse, the Integrity the Sin, the Indulgence the Condemnation, and Life Death. For he undertook  
Death,

Death, that the Sentence might be fulfilled; and that the Judgment due to sinful Flesh by the Curse, might be satisfied unto the Death. Therefore nothing was done against the Sentence of God, because the Condition of the Divine Sentence was fulfilled; for the Curse was unto Death, and after Death came Grace.

The same *Lib. 9. Epist. 7.* The Lord Jesus, when he came, forgave all men the sin, which no man could avoid, and blotted out our Hand-writing by the shedding of his own Blood: that is, as he saith, Sin abounded by the Law, but Grace superabounded by Jesus: because after all the World was subdued, he took away the sin of all the world.

*Lib. 1. Epist. 11.* See whether that is the saving Sacrifice, which God the Word offered in himself, and sacrificed in his own Body.

*And a little after:* But that he pours out the Blood at the Altar, thereby may be understood the cleansing of the World, the remission of all sins. For he pours out that Blood at the Altar as a Sacrifice, to take away the sins of many. For the Lamb is a Sacrifice, but not a Lamb of an unreasonable Nature, but of a Divine Power. Concerning

ing whom it was said, Behold, the Lamb of God, behold him that taketh away the sins of the world; for he hath not only with his Blood cleansed the sins of all, but also endued them with a Divine Power.

The same upon *Luke*, lib. 7. cap. 12. The Adversary esteemed us at a bale rate, as Captive-slaves but the Lord hath redeemed us by a great price, as being beautiful Bond-slaves, which he made after his own Image and Likeness, who is a fit Judge of his own handy-work, as the Apostle said, For ye are bought with a price; and well it may be called great, which is not prized by Money, but by Blood; because Christ died for us, who delivered us by his precious Blood, &c. And well it may be called precious, because it is the Blood of an unspotted Body; because it is the Blood of the Son of God, who hath not only redeemed us from the Curse of the Law, but also from the perpetual death of Impiety.

The same *Lib.* 10. upon *Luke*, Chap. 22. I have sinned, because I have betrayed innocent Blood, the price of Blood is the price of the Lord's Passion. Therefore the World is bought by Christ with the price of Blood.

*Lib.*

*Lib. 3. concerning Virginity, near the end.* We were put in pledge to an evil Creditor by sins : we drew on the Hand-writing of the Fault, we owed the price of Blood. The Lord Jesus came, he offered his own Blood for us.

*And presently :* Therefore do thou also behave thy self worthy of such a price, lest Christ come, who hath cleansed thee, who hath redeemed thee, and if he find thee in sin, he say unto thee, What profit hadst thou by my blood ? What hath it profitted thee, that I went down into Corruption ?

*Lib. 1. of the Apology of David, cap. 13.* The Apostle says excellently, Because the Lord Jesus hath forgiven our sins, blotting out the Hand-writing of the Decree, which was against us ; and he hath taken it away, saith he, having fixed it to the Cross. He blotted out the Ink of *Eve* with his own Blood, he blotted out the Obligation of the hurtful Inheritance.

On the *Epistle to the Hebrews, cap. 9.* But all the bodily cleansing of the Old Testament belonged to him : but now there is a Spiritual cleansing of the Blood of Christ. Therefore he saith, This is the blood of the New Testament for the remission of sins. In those there was an outside sprinkling ;  
and

and again the sprinkled person was rinsed : for the People did not always walk besprinkled with blood. But it is not so in the Soul ; but the Blood is mingled with its Essence, making that clean Fountain, and bringing forth unspeakable beauty. For this cause was the killing of the Lamb, and its blood was sprinkled on the Door-posts of them that were to be delivered. For this cause also we read of all the Sacrifices of the Old Testament, which were appointed to typifie this Sacrifice ; by which comes the true remission of sins, and the cleansing of the Soul for ever.

The same, or rather the *Writer of the Commentary on the Epistles of Paul, attributed to Ambrose, on 1 Cor. cap. 6.* Because we are bought with a dear price, we should serve the Lord more diligently, lest being offended, he should deliver us back to that death, from which he redeemed us : For he bought us with a very dear price , that he might give his blood for us.

The same on the same *Ep.c. 11.* We take the mystical Cup of the blood, for the preservation of our body and soul, because the blood of the Lord redeemed our blood, that is, made the whole man safe. For the flesh of the Saviour was for the salvation of our

T

body,

body, and the blood was shed for our souls.

The same on the second *Epistle* to the *Corinthians*, cap. 5. Because he was offered for sins, he is not without cause said to be made sin, because the Sacrifice in the Law, which was offered for sins, was called sin, that we might be the righteousness of God in him, who knew no sin; as *Isaiah* says, Who did no sin, neither was guile found in his mouth. He was slain, as if he had been a sinner, that sinners might be justified before God in Christ.

*Epiphanius Hæres. 55.* First he offered himself, that he might abolish the Sacrifice of the Old Testament, having offered a more perfect living Sacrifice for all the world, himself being the Temple, himself the Sacrifice, himself the Priest, himself the Altar, himself God, himself Man, himself a King, himself an High-Priest, himself a Sheep, himself a Lamb, becoming all in all for our sake, that he might become life to us in all respects, and might procure the unchangeable establishment of his Priesthood.

*Andræas Cæsariensis* on *Apoc. cap. I.* Honour, saith he, Glory and Dominion becometh him, who being inflamed with burning love, by his own Death delivered us from  
the



the bonds of Death, and by the pouring forth of his Life-giving blood and water, washed us from the filth of sin, and chose us for a Royal Priesthood.

*Prudentius* on *Roman. Mart.* This is the Cross, the Salvation of us all, saith *Romanus*, this is man's redemption.

*Chrysostomus* in his *Preface* on the *Comment. on Isaiah*. How great is the Clemency of God towards us? He spared not a Son, that he might spare a Servant: He delivered up his only Begotten, that he might redeem Servants that were altogether unthankful; he payed the blood of his own Son for their price.

*Hieronymus lib. 1.* against the *Pelagians*. And, saith he, when he would enter in, let him offer a Calf for sin, and a Ram for a Burnt-Sacrifice; and let him take two Goats for the People, let him offer one of them for his own sin, and one for the sin of the People, and a Ram for a Burnt-Sacrifice. One of the two Goats takes all the sins of the People upon him, for a Type of the Lord our Saviour, and carries them away into the Wilderness; and so God is reconciled to all the Multitude.

The same on *Isaiab.* He was despised, and not regarded, when he was hanged on

the Cross, and being made a Curse for us, bore our sins, and spake to the Father, My God, why hast thou forsaken me?

*Augustine concerning the Trinity, lib. 13. cap. 14.* What is the righteousness whereby the Devil was overcome? What other, but the righteousness of Jesus Christ; and how was he overcome? because when he found nothing in him worthy of Death, yet he killed him. And verily it is just that the Debtors whom he held, should be sent away free, believing in him, whom he slew without any Debt. For so was that innocent blood shed for the remission of our sins.

*And presently :* He goes on afterwards to his Passion, that he might pay that, which he owed not, for us the Debtors.

*And in the next Chapter.* Then that blood, because it was the blood of him that had no sin at all, was shed for the remission of our sins, that, because the Devil kept those deservedly in bondage, whom being guilty of sin, he bound over to a condition of Death, he might justly set these free by him, whom being guilty of no sin, he punished with Death without his deserving. The strong man was overcome by this righteousness, and tied with this bond, that

that his Goods might be taken away, that whilst they were in his possession, were together with him and his Angels, Vessels of Wrath, and that they might be turned into Vessels of Mercy.

The same on *John, Tract. 41*. We are not reconciled, but by the taking away of sin, which is the *Medium* of Separation: but the Mediator is the Reconciler. Therefore that the Wall of Separation may be taken away, the Mediator comes, and the Priest himself is made a Sacrifice.

*Lib. 7. de Civ. Dei. cap. 31*. God sent his Word unto us, who is his only Son, by whose Birth and Sufferings for us in the Flesh that he took, we might know how much God prized man, and might be cleansed by that one Sacrifice from all our sins, and Love being spread abroad in our hearts by his Spirit, having overcome all Difficulties, we might come to everlasting rest.

In his *Declaration* on *Psalms 95*. Men were held captive under the Devil, and served Devils; but they were redeemed from Captivity. For they could sell themselves, but they could not redeem themselves. The Redeemer came, and gave the price, shed his blood, and bought the world.

Ask ye what he bought? See what he gave, and find what he bought. The blood is the price. What is of so great worth? What? but the whole world. What, but all Nations? They are very unthankful to their own price, or they are very proud, who say, that either it was so small a price that it purchased only *Africans*; or that they themselves were so great, that it was given for them only. Therefore they should not insult, nor be put up with pride, he gave for the whole as much as he gave. He knows what he bought, because he knows for how much he bought it, and how much he gave for it.

On *Psalms* 129. Our Priest received from us, what he might offer for us; for he received flesh from us: In the flesh he was made an Expiation, he was made a whole Burnt-Offering, he was made a Sacrifice.

*Lib. 4.* against the two *Epistles* of the *Pelagians*. But how say the *Pelagians*, that Death only passed unto us by *Adam*? For if we therefore dye because he died, and he died because he sinned, they say the punishment passeth unto us without the Fault, and that the innocent Infants are punished by an unjust Judgment in being liable to Death, without the merits of Death. Which  
the

the Catholick Faith acknowledgeth of one only Mediator between God and Men, the man Christ Jesus, who condescended to undergo Death for us, that is, the punishment of sin without sin. For as he only was made the Son of Man, that through him we might be made the Sons of God. So he undertook punishment for us without evil merits, that we through him might obtain grace without good merits. Because, as there was not any good due to us, so neither was any evil due to him.

*Lib. 14. against Faustus the Manich,*  
*cap. 4.* Christ undertook our punishment without guilt, that thereby he might take away our guilt, and also put an end to our punishment.

*The same in the eight Sermon concerning Time.* There is a twofold cause chiefly, why the Son of God became the Son of Man. One is, that as Man, through suffering all things for us, he might set us free from the bonds of Sins; for so the Prophet *Isaiab* had foretold: he bore our sins, &c. But the other cause of the Lord's Passion is, that he might stir us up, whom he redeemed from sins and wickedness by his own blood, unto the study of Piety, not only by the help of Doctrine and Grace, but also by his own Example.

*De Temp. Serm. 51.* Death could not be overcome but by Death; therefore Christ suffered Death, that an unjust Death might overcome just Death, and might deliver them that were justly condemned, whilst he was unjustly slain for them.

And *Serm. 141.* Our Lord Jesus Christ by partaking with us of the punishment, without the sin, hath taken away both the sin and the punishment.

*De Serm. Dom. on Luke 37.* It is thy fault that thou art unjust, but it is thy punishment that thou art mortal. He, that he might be thy Neighbour, he undertook thy punishment, but he took not upon him thy sin, or if he took it upon him, he took it upon him to abolish it, not to do it. And presently after, by taking upon him the punishment, and not taking upon him the sin, he abolished both the sin and the punishment.

*Cyrillus on Leviticus, lib. 10.* Then all the People cried that he should let *Barrabas* go free, but deliver up Jesus to Death. Behold, thou hast the Goat that was sent away alive into the Wilderness, carrying with him the sins of the People, crying and saying, Crucifie, Crucifie. He then  
is

is the Goat was sent alive into the Wilderness, and he is the Goat that was offered to the Lord for a Sacrifice, to make Atonement for sins, and he made a true Propitiation for the People that believe in him.

The same against *Julian lib. 9.* See therefore the Sacrament, and how it is well delineated by the two Goats. For the Goat was slain for the sins of the Priest and People, according to that which was commanded in the Law. And because Christ was sacrificed for our sins, he is compared to a Goat. For so saith the Prophet *Isaiah*, We all went astray like sheep, every man wandred in his own way, and God delivered him up for our sins. For two Goats are taken, not that there are two Christs, that is, two Sons, as some supposed. But rather, because it was requisite that he should be seen, who was also to be slain for us, dying indeed according to the flesh, but living according to the spirit.

The same on *John lib. 2. cap. 1.* One Lamb is slain for all, that he may offer all kind of men to God. One for all, that he may gain all, and that all may no longer live to themselves, but to Christ, that died for all, and that rose again for all: For, because we were in sin, and were therefore a  
due

due debt to Death and Destruction, the Father gave his Son for our Reddemption. He gave one for all, both because all are in him, and he is better then all.

The same in the *Homil.* that was said at *Ephesus* against *Nestorius*. Verily (these wicked Hereticks) are the Sons of Perdition, and the wicked Seed, which deny the Lord, that bought them: for we are bought with a price, not corruptible, as Gold and Silver, but with the precious blood of Christ, as of a Lamb without blemish and spot. But how could the blood of a common man like us, have been the Redemption of the World?

In the *Exegefis* to *Valerianus* concerning the *Incarnation of the Word*, which is extant *Concil. Eph. 6. c. 17*. He who was without a Body, as God, confesseth that he hath a Body prepared for him, that being made an oblation for us, he might heal us all by his stripes, according to the saying of the Prophet. But how could one dying for all pay a sufficient price for all, if we say that was the suffering of any meer man? But if the Word having suffered according to the Flesh, translated unto himself the Sufferings of his own Flesh, as if they were his own Sufferings, and claimed them to himself, then indeed we do very well affirm



firm that the Death of one, according to the Flesh, was of greater value than the life of all men.

*Theodoretus quæst. 9. on Numb.* For the Lord Christ only, as Man, is unblameable; and the Prophet *Isaiah* fore-seeing this, cries out, Who did no sin, neither was guile found in his mouth. For this cause also he took upon him the sins of others, having none of his own; for he (saith he) doth bear our sins, and is in anguish for our sakes. And the great *John*: Behold the Lamb of God that taketh away the sins of the World. For this cause he is free among the dead, as having suffered Death unjustly.

The same *Serm. 10.* concerning *Providence*, he brings in the Lord speaking thus: For I have paid the Debt for that Generation; for not owing Death, I suffered Death, and being made subject to Death, I undertook Death, and though being unblameable, I was reckoned among them that were worthy of blame; and being free from Debts, was reckoned amongst the Debtors. I therefore paid the Debt of nature; and having suffered an unjust Death, I abolish the just Death: and I having been unjustly detained, do free them that were justly de-

detained from their bondage. Behold the Nature's Bill of Indictment taken away, O bitter Death, behold it nailed to the Cross! Behold it being a Bill of wickedness not received! for the eyes of this very body have paid for the eyes that beheld wickedly; the ears of this body, for the ears that received pollution; this tongue, likewise, these hands, and the other parts, for those Members that committed any manner of sin. But the Debt being paid, it is requisite, that they who were kept in bondage upon this account, should be freed from their bondage, and receive their former liberty, and return to the Country of their Father.

*Proclus the Constantinopolitan Homil.* concerning the *Nativity of Christ*. The nature of man was deeply indebted through sins, and was in distress about the Debt: for through *Adam* all were made guilty of sin; the Devil kept us in slavery.

The first Inventer of our Miseries stood up arguing the Debt upon us, and demanded of us Justice. Therefore it was necessary that one of these two things should be: that either Death should be brought upon all according to the Condemnation, because all have sinned, or that such a price should  
be

be given in recompense, that contained all Righteousness that was required. Now then Man could not save us, for he was liable to the Debt of Sin. An Angel could not redeem the Human Nature, for he was not capable to pay such a price of Redemption. Therefore it remained that the sinless God ought to dye for them that had sinned; for this only way remained of deliverance from that Evil. What then? he that brought every Nature out of nothing into being, who was not in distress to find out a way of Deliverance, he found out for them that were Condemned, a most sure Life, and a very honourable way of abolishing Death, and he is born a Man of the Virgin, after such a manner as he himself knows; for speech cannot declare the wonderfulness thereof; and he died in what he became, and purchased Redemption by what he was, according to the saying of *Paul*, In whom we have Redemption by his Blood, the remission of sins. O glorious works! he purchased Immortality for others, for he himself was Immortal.

*Leo* concerning the *Passion*, *Serm.* 12. What hope can they have in the safeguard of this Sacrament, who deny the truth of Human Substance in the Body of our Saviour?

viour? Let them tell by what Sacrifice they are reconciled, by what Blood they are redeemed, who is he that gave himself for us an Oblation and Sacrifice for a favour of sweet smell? Or what Sacrifice was ever more holy than that which the true High-Priest laid upon the Altar of the Cross? For though the Death of many Saints was precious in the sight of God, yet the killing of no other Innocent person was the Propitiation of the World. The Just receive Crowns, but did not give them; and from the Courage of the Faithful have arisen Examples of Patience, but not Gifts of Righteousness; for there were singular Debts in each one of them; neither did any of them pay another man's Debt by his Death; whereas it was only our Lord Jesus Christ that was found among the Sons of Men, in whom all were crucified, all died, all were buried, and also all were raised again.

*Claudianus Mamertus* concerning the *State of the Soul, lib. 2.* *Pictavius Hilarius* in many of his high Disputations, being somewhat different in his Opinion, asserted these two things contrary to truth; one of which was this, That he said nothing was created Incorporeal; the other was this,

this, That he said Christ suffered no pain in his Passion, whose Passion, if it had not been true, our Redemption also could not have been true.

*Anastasius Sinaita* Bishop of *Antiochia*, concerning the *Right Rules of the Catholick Faith*, lib. 4. concerning the *Passion*, and *impassible Deity of Christ*. His Blood was shed, which was sufficient to redeem many. Perhaps it would be better to say, it was sufficient to redeem all, for all are also many.

*Procopius* of *Gaza* on the 24th of *Exod.* Seeing Christ was by nature joyned to the Father, if we are made partakers of him by the Spirit, we will also by him be united to the Father, coming into the Society of the Divine Nature. Neither did they go up into the Mountain before they were crucified with the Blood of Christ, who gave himself a price of Redemption for us, offering his own Flesh as an unblameable Sacrifice to God and the Father.

*Gregor. M. lib. 3. Moral. cap. 13.* Another that was created for Paradise would proudly take upon him the similitude of Divine Power : Nevertheless the Mediator paid for the fault of this Pride, being himself without fault. Hence it is that a certain

tain wise man said to the Father , because thou art just, thou despoest all things justly ; also thou condemnest him that ought not to be punished. But it must be considered how he can be just, and dispose all things justly , if he condemns him that ought not to be punished. For our Mediator , ought not to have been punished for himself , because he had no contagion of sin. But if he had not undertaken an undue Death , he had never delivered us from a due Death. Therefore the Father because he is just , in punishing the just one, he disposeth all things justly. For hereby he justifies all , in that he condemns him that is without sin for sinners.

*Isychius* on *Levitic. cap. 16*. The Law made the Children of *Israel* liable to the Curse and to Death, so that they had therefore a necessity of Expiation, and the Sacrifice of the only begotten is slain for them principally ; but he is Sacrificed for all men ; so that *Caiphas* said, It behoveth that one man should dye for the People, and not the whole Nation perish. And the Evangelist *John* confirming , and also correcting what was said, added , But this he said not of himself , but being High-

High-Priest that year, he prophesied that Christ was to dye for that Nation; and not for that Nation only, but that he should gather together into one the Sons of God that are scattered, to wit, the Gentiles. Jesus was slain for *Israel*, and he offered him for all Mankind, to be an Expiation of our Uncleanness.

*Antiochus in Exomologeß.* Thy Word was discoloured with no sprinkling of sin at all, whom thou sentest through the bowels of thy Mercy, that he might call back his own handy-work into the way, being made flesh, he suffered himself for our sake to be crucified, and abolished the Hand-writing that was against us, being made a Propitiation for our sins.

*Sophronius of Jerusalem Epist. to Sergius Patriarch of Constantinople.* Christ condescended to dye for men, and for their redemption shed his Divine Blood, and laid down his Soul, which was a Gift more Divine than all Dignity.

*Elias Cretenses.* Christ was called Redemption, because he set us at liberty that were sold under sin, and gave himself as a price of Redemption for the Expiation of the whole World.

*Nicephorus of Constantinople Epist. to*

*Leo 3.* which is extant in *Baronius Tom. 9. Annal. p. 587. Edit. Mor. 2.* I believe he was crucified, not in that Substance, where-in he shines with the Father, though it is said, the Lord of Glory was crucified, but in our Earthly Nature, in which he took upon him our Earthly Mass, and was made a Curse for us, that he might make us partakers of the Blessing that comes from him, and he was content to suffer the Death of Malefactors according to the flesh, that by suffering Death he might condemn the sting of Death in his flesh, and might destroy him that had the Power of Death, that is, the Devil.

Mark the *Hermite* in his Book concerning them that think they are justified by Works. Christ is Lord according to his Essence, and Lord also according to Dispensation: Because he made them that were not; and hath redeemed them that died to sin, by his own Blood, and gave Grace to them that thus believed.

*Theodorus Abucara* Bishop of the *Carians, Disp. 15. cap. 5.* God in his just Judgment required all things of us that are written in the Law: which, because we were not able to pay, therefore our Lord paid those things for us, and freely took, and



received upon himself the Curse and Condemnation to which we were liable: he himself suffered those things that we ought to have suffered.

*The same in the same place.* Now declare unto me, who are those five Enemies, from which Christ hath delivered us.

*A.* Death, the Devil, the Curse, and Condemnation of the Law, Sin, and Hell.

*B.* As touching Death, you said, it was destroyed by the Obedience of Christ: So also after what manner he delivered us from the slavery of the Devil: Now declare how he redeemed us from the Curse of the Law, being made a Curse for us? And after he had said a few words:

*A.* God in his just Judgment required of us all things that are written in the Law, which because we were not able to pay, therefore Christ our Lord paid those things for us, and willingly took and received unto himself the Curse and Condemnation to which we were liable. And he himself suffered those things that we ought to have suffered, being scourged, besmeared with spittle, beaten, smitten on the cheek, crucified and dyed for us.

*Theophylact* in the first Chapter to the Hebrews, on these words, *procuring the Expiation of our sins by him*. When he had spoken concerning the Majesty of the Divinity, of the Word, afterwards he discourseth of his care, that he takes for men by his flesh, which is much more, than that he beareth all things. And here he asserts two things, both that he cleansed us from our sins, and also that he did this by himself. For by the Cross and Death which he sustained, he purged us, not only because he dyed for our sin, whereas himself was free of all sin, and suffered punishment, which yet he did not owe to us, and delivered that Nature that was simply condemned for the sin and transgression of *Adam*.

On *Cap. 9*. For that cause Christ died, that he might cleanse us; and in his Testament bequeathed unto us the pardon of sin, the use of his Father's Goods, being made the Mediator of our Father. For the Father would not let go the Inheritance to us, but was angry at us as Sons rejecting him, and estranged from him. Therefore Christ becoming Mediator, reconciled him unto us. How? what we should have suffered (for we should have dyed)

dyed) that he suffered for us, and made us worthy of his Testament.

*Anselm* concerning the *Conception of the Virgin*, and *Original Sin*, cap. 22. If every one hath not the sin of *Adam*, saith some body, how sayest thou that none is saved without Satisfaction for the sin of *Adam*? For how doth the just God require of them Satisfaction for the sin they have not? To which I say, God exacteth of no sinner more than he oweth: But because none can restore as much as he owes, Christ only rendered more than is due, for all that are saved.

*Bernard. Epist. 190. to Innocentius.* It was a man that owed, and it was a man that paid. For, saith he, if one died for all, them are all dead; to wit, that the Satisfaction of one may be imputed to all, as he only did bear the sins of all, and so there was not found one that purchased and another that satisfied, because one Christ is Head and Body; therefore the Head satisfied for the Members, Christ for his own Bowels.

*Arnoldus Carnotensis* in his Work concerning the seven last words that were spoken by Christ upon the Cross. He is forsaken

taken with them that are forsaken; and paid a Tribute for the Nature that he took, and being to carry with him his own kindred beyond the Sea of this World, paid the fare of his flesh to the plundering Pirates, and deceived their greedy Teeth being glewed together; and drew away, and carried up both himself and his prey. He offered himself to be a Debtor for Debtors, and what he owed not of himself, he refused not to owe of his own accord. Therefore the Exacter required the sum of the whole Debt of him, who gave himself for all.

*Nicetas Choniates* in the *Annals* in *John Commenus*. Christ falling raised up the Carcase of our Nature, stretching forth his hands upon the Cross, and with a few Sprinklings bringing the whole World into Unity.

*Nicalaus de Cusa Cardinalis excitacionum lib. 10.* Thus Christ acted for our Justification: for we sinners, in him, suffered the infernal punishments that we justly deserve.



and  
ok,  
in-  
aid  
Pi-  
be-  
nd  
He  
rs,  
re-  
re-  
he  
or

bn  
ar-  
ds  
k-  
U-

m  
ti-  
he  
e-

